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They Rise.

They Rise.

SUGGESTIVE INQUIRIES

CONCERNING THE

Resurrection of the Dead,

AS TAUGHT

IN THE NEW TESTAMENT.

BY

D. A. DRYDEN.

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To

HON. JOHN T. WILSON,

OF OHIO,

WHOSE HOME WAS A REFUGE FOR ME IN POVERTY AND SUFFERING LONG YEARS AGO,

AND

BY WHOSE GENEROSITY THIS LITTLE VOLUME IS SENT OUT UPON ITS MISSION:

IT IS GRATEFULLY DEDICATED BY

The Author.

101699

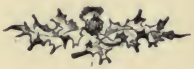
PREFACE.

THE character and design of this little treatise are indicated on the title-page. It is an attempt, at least, at an independent and candid study, and suggestive statement, of just what the New Testament does teach concerning the resurrection of the dead. It is written neither in the interest of any Church creed or theological doctrine, nor with the design to controvert any. The author has endeavored, as far as possible, to free his mind from all prejudice—even from the bias of preconceived opinions and theological teachings—so as to go to the written Word itself, diligently and prayerfully, seeking to discover

just what it does teach on this deeply interesting subject. That he has been led to give expression to many expositions and conceptions which do seemingly come in conflict with the generally accepted theological doctrines of the resurrection of the body, there is no doubt. And to many, probably, the views expressed on this feature of the subject will be considered as antagonizing the orthodox faith of the Church. But the author could not do otherwise and give full and free expression to what has to him all the reality of life-giving conceptions, and conscious realizations of the truth of the Divine Word. But if, instead of antagonizing the faith and subverting the hope of the resurrection of the body, these suggestive views should but lead to a different perception of the Divine order and manner of that consummation—bringing it nearer, giving it a place even in the conscious realizations of the Divine life of the soul—then let them not be too hastily condemned or despised. They may

bring light, and comfort, and spiritual life, to some souls, which they may not find even in the venerable and authoritative teachings of orthodoxy. And if even a few souls should be awakened from a mere formal, lifeless, churchly belief in a long, future, earthly resurrection, to a personal, conscious realization of the life-giving power of the resurrection and the life in Jesus, it will be an abundant reward for all the labor these inquiries have cost, and, at the same time, reach the end aimed at in their publication.

D. A. D.



INTRODUCTION.

REV. D. A. DRYDEN, of the California Annual Conference, has written a book. He is not "mine adversary," therefore I did not wish him to write it. He rejects the *Εγερσις* of the body that dies—at least the common view—and argues with much industry and ingenuity in support of another theory of interpretation. He seeks to show that the terms peculiar to the controversy are intended to convey a meaning different from that which is usually accepted.

I must dissent alike from his premises, his processes, and his conclusions. To me there is nor root, nor substance, nor strength, nor

beauty in any extant substitute for the old doctrine of "the hope and resurrection of the dead." But a thoroughly intimate acquaintance of nineteen years with the author entitles me to say, without apology, that he is studious, large-natured, genuinely honest, outspoken, generous to his opponents, tender as charity, brave as fidelity, without envy, and without art. He has helped to fight every good fight in his day and place, and has nobly earned the right to be heard. He has felt the wear of hard service, known the deepest discipline of sorrow, and holds the torch of his cherished belief above three graves where the joy of his life was buried.

Since controversies must needs arise, is it not well to read what earnest, truth-loving men say on that side which to us, mayhap, is "the other side?" I have tried to understand my excellent brother's views. The failure, if failure there be, is the fault of the taught, not of the teacher. To hear them

repeated and read them in proof has tended to exalt my appreciation of the venerable "faith which was once delivered unto the saints." I shall read the book again—and, if it be not impertinent, ask all who feel an interest in the great subject to read it—not, indeed, without a mixture of regret, but with the warmest affection for the author and the frankest concession of his right to think, preach, and publish as long as he does not impair the force of Christian motives nor attempt to clothe his sentiments in misleading disguises. The sturdier his blows the better. I should not like to take shelter under a belief which is safe only while unassailed. If my friend must follow his convictions to such an issue, it affords me genuine pleasure to commend the ardor and skill with which he espouses his task. It greatly pleases me that he has proved able to put the marrow of the prolonged controversy into one small volume, which all classes may read

with sincere respect for the integrity and ability of the writer. It is a happy instance in which we may admire the acumen and weigh the argument, without deploring the *animus* of the book.

The scheme of this work includes one thing which demands special consideration. It has inherent, and historic, and theological importance. I refer to the interpretation of ᾅδης as meaning "the under world" or place of departed spirits. There is reason to suspect that the Protestant Church, in her resentment against the Papistic figment of purgatory, has taken up a position considerably on the other side of the interlying truth. It is certainly desirable that the Church should have a definite statement on so grave a subject. Whatever intelligent readers may think of the use which the author makes of the doctrine of hades, they will find it to their advantage to review the general subject with candor and research. Theology

has suffered deeply—I trust not irreparably—from the inexact use of Scriptural terms. When human language is used as a vehicle for divine thought, every word is entitled to the meaning with which it pleased the Holy Spirit to fill it.

I am not unaware of the unusual character of this introduction, nor insensible to the probability that strangers may regard it as needing explanation. But to the generous and eminently truthful writer of the work, and to all such as happen to know us both, an apology would appear superfluous. I therefore conclude these hasty paragraphs in full assurance that free discussion will magnify the truth, and in the cheerful hope that those who write and those who read may alike be "raised in glory." "So shall we ever be with the LORD."

M. C. BRIGGS.

UNIVERSITY OF CALIFORNIA

THE

Resurrection of the Dead.

CHAPTER I.

"And have hope toward God, which they themselves also allow that there shall be a resurrection of the dead, both of the just and of the unjust." ACTS xxiv, 15.

WHAT do the Scriptures teach concerning the resurrection of the dead? Inquiry will be confined almost exclusively to the New Testament, because the resurrection is most fully and clearly taught therein, and because the Old Testament can not be interpreted to teach it differently from the New, so that, given, the resurrection as taught in the New, and you have it as taught in the Old.

What is the New Testament meaning of resurrection? Perhaps but little can be specifically determined on this point. In speaking of the resurrection, New Testament authors make use of two Greek verbs in their various modes and tenses, ἀνίστημι and ἐγείρω. The use is about equally divided between them, and sometimes interchangeably as to meaning. But in the main there is to be observed a nice distinction in the use of these verbs. The former is used in speaking of the fact of the resurrection, and the latter in speaking of the manner of that fact. The general term resurrection made from these verbs, has a very considerable latitude of meaning. As applied to the dead, its general meaning is, that they rise, or are raised, from the state of death, and that they have a future immortal existence after death. Not a mere psychical or spiritual rising and immortality, but corporeal too—all that constitutes the complete personality. It is the complete antithesis of dying and death. Mark xii, 27; Luke xx, 38; 1 Cor. xv, 22.

The next point of inquiry may be made much more specific and decisive. Of *whom*, or of *what* is the resurrection predicated?

Who or *what* is to rise? The *dead*, say New Testament authors uniformly, almost universally, thus: "As touching the resurrection of the *dead*," Matt. xxii, 31; "As touching the *dead*, that they rise," Mark xii, 21; "As the Father raiseth up the *dead*," John v, 21; "Why incredible that God should raise the *dead?*" Acts xxvi, 8; "If so be the *dead* rise not," 1 Cor. xv, 15; "Resurrection of the *dead*," Acts iv, 2; "From the *dead*," Acts xxiv, 15. Thus uniformly throughout the New Testament it is the *dead* of whom the rising is predicated. And in this inquiry it is of prime importance that we clearly perceive the true New Testament meaning of this term *dead*. It is from the Greek νεκρὸς (singular), νεκροί (plural). Does this term mean the dead as persons, or does it mean the bodies of the dead, or dead bodies? Is the term νεκρὸς used in the New Testament interchangeably with the term σῶμα, body? Is the resurrection predicated of the dead as persons, or is it predicated only of the bodies of the dead, or of dead bodies?

Let us first see if the New Testament authors use the terms νεκρὸς and σῶμα interchangeably, or whether the common term

dead, so uniformly used in connection with the resurrection, can be at all limited to mean body, or bodies; and how can we better do this than by substituting body, or bodies, for the term dead in the text? Thus see whether the obvious meaning will be the same.

The following will serve as examples: "Have ye not read he is not the God of the *bodies*, but of the living?" Mark xii, 26; "Blessed are the *bodies* that die in the Lord," Rev. xiv, 13; "This is John the Baptist; he is risen from the *bodies*," Matt. xiv, 2; "Questioning one with another what the rising from the *bodies* should mean," Mark ix, 10; "Nay, but if one went to them from the *bodies*," Luke xvi, 30; "After he arose from the *bodies*," Acts x, 14; "As those that are alive from the *bodies*," Rom. vi, 13; "Brought again our Lord Jesus Christ from the *bodies*," Heb. xiii, 20. Now, in these texts is it not manifest that the term dead can not be used in the sense of body, or bodies? To limit the dead to mean body, and to use νεκρὸς interchangeably with σῶμα, does surely destroy the obvious meaning of these verses of the Testament. Nor are these particular texts selected specially; but the same is

true of *every text in the New Testament where the* term dead is used in connection with the rising or resurrection; not one in which the *dead* can be limited to mean the body without destroying the obvious meaning of the text. But may it not be that this term dead is used adjectively, referring to body, or bodies, understood, of which bodies the rising is affirmed? To determine this we need but supply in the texts body or bodies after the word dead, thus: "Questioning one with another what the rising from the *dead bodies* should mean?" "Brought again from the *dead bodies* our Lord Jesus Christ;" "Marvel not at this, for the hour is coming in which all the *dead bodies* that are in the graves shall hear his voice, and shall come forth; they (*dead bodies*) that have done good unto the resurrection of life; they (*dead bodies*) that have done evil unto the resurrection of damnation," John v, 28, 29; "Jesus who is the first begotten of the *dead bodies*," Rev. i, 5; "But the rest of the *dead bodies* lived not again," Rev. xx, 5; "Blessed are the *dead bodies* that die in the Lord," Rev. xiv, 13; "What shall they do who are baptized for the *dead bodies* if the *dead bodies* rise not?" "Why

are they baptized for the *dead bodies?*" 1 Cor. xv, 27; "But some man will say, how are the *dead bodies* raised up, and with what body do they (*dead bodies*) come?" 1 Cor. xv, 35. Now is it not plain enough that such use of the term dead utterly destroys the meaning of the texts? So then it is manifest that νεκρὸς can not be used by New Testament authors interchangeably with σῶμα, and "*the dead*" can not be limited in meaning to the bodies of the dead, or dead bodies; then the resurrection can not be predicated of bodies, or dead bodies. The rising "of the dead" or "from the dead," means something more than the future resurrection of *bodies*. Hence the resurrection of *the body*, or the corporeal rising of the dead, must be incidental to the general doctrine of the rising of the dead, and will be carefully considered when our inquiry reaches the *manner* of the rising, "with *what* body they come." Let us just here pursue still further the inquiry, What is the New Testament meaning of νεκροί, the dead? As it can not be limited in meaning to body, or bodies, it must take in the whole personalty. It must be used as the antithesis of *living*, or *the living;* thus:

"That he might be Lord both of the *dead* and *living*," Rom. xiv, 9; "Why seek ye the *living* among the *dead?*" Luke xxiv, 5; "God is not the God of the *dead*, but of the *living*," Matt. xxii, 32; Mark xii, 27; Luke xx, 38. Now what constitutes a living personality? Not simply a body. True, in an accommodated or figurative way, we sometimes speak of the body as the person; yet we know that a living body is not a living person, and that mere bodies do not fill the meaning of that phrase, *the living;* no more is a dead body a *dead person.* True, as in the case of the living, we sometimes speak of the body or corpse, as the *person.* This is sometimes done by New Testament authors, as in Matt. viii, 22; ix, 26; John xx, 13. Yet we know the corpse is not the *dead person*, but only the dissolving earthly casket. Even so we know that dead bodies do not fill the meaning of that phrase, *the dead.* Hence, the resurrection must be predicated of the dead *as persons*, including, of course, their corporeality or bodies. That such is the New Testament meaning of "the dead," we may more fully perceive from Paul's doctrine of the resurrection. Let us turn first to 1 Cor. xv, which is

an epitome of the whole Bible teaching of the resurrection; all other teaching is fragmentary and incidental to this. Take first verses 12–21: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead."

In these verses the apostle teaches both the resurrection of Christ and of the dead in Christ. He establishes the fact of the latter

by the established fact of the former. They stand or fall together. If Christ be not risen, then are the dead not raised; and if there be no resurrection of the dead, if the dead rise not, then is not Christ raised. But now is Christ risen from the dead. The fact that Christ is risen he establishes by the proofs stated in verses 3–8: "He arose the third day, according to the Scriptures, was seen of Cephas, (Peter,) then of the twelve; after that he was seen of more than five hundred brethren at once, of whom the greater part remain unto this day. After that he was seen of James; then of all the apostles; and last of all he was seen of *me* also." With such proofs well might Paul say, "Now *is* Christ risen from the dead." But the single point of inquiry is this: What is Paul's meaning of the dead? Of *what* does he predicate the resurrection? Of what does he predicate the resurrection of Christ? of his body alone? Was the material, fleshly body laid in the tomb *Christ?* Would the raising of that alone have filled the New Testament teaching or Paul's idea of the resurrection of the Christ? How would such a resurrection fill

the meaning of such texts as these: "He, seeing this before, spake of the *resurrection* of *Christ*, that his *soul* was not left in *hades*, neither his flesh did see corruption," Acts ii, 31; "Wherefore he saith when he ascended up on high he led a multitude of captives and gave gifts unto men. Now that he *ascended*, what is it but that he also descended *first* into the *lower parts* of *the earth* [under world, or *hades*]? He that descended is the same also that ascended up far above all heavens, that he might fill all things." Eph. iv, 8–10. Now, can these texts by any just interpretation be limited to mean only the rising of the body of Christ from the tomb? Again: "*I* am *he* that liveth and was *dead;* and behold, *I* am alive for evermore, and have the keys of *hades* and of death." Rev. i, 18. Does the Christ mean, in speaking thus, no more than that his body was dead and rose again from the tomb? Did his body descend into the lower world, or hades? did his body triumph over hades and bear away the key? Certainly not. The resurrection of Jesus takes in his whole human personality. It includes the fact that his soul descended to hades,

the abode of the dead, as certainly as that his body was laid lifeless in the tomb. It includes the glorious fact that his soul, his *real self*, rose again from the place of the dead as certainly as that his body rose again alive from the tomb, and that he bore off in triumph the keys of both hades and death. But this glorious fact will be more fully considered further on in our inquiry. Is such Paul's idea of the resurrection of Christ? and was this his idea of the resurrection of the dead? Does he mean thereby no more than the future raising again of dead bodies? Are the dead bodies in the graves, or utterly lost in dust, dead *persons?* Would the gathering again of such matter, even into former shapes, be a resurrection of the *dead?* Is it such a resurrection which Paul so enthusiastically declares and so ably proves in this chapter?

On the contrary, the whole scope and design of his argument, as we will further on more fully see, seems to be to affirm and establish the glorious fact of a rising of the dead and a future *anastasis* of the dead from death and after death—an *anastasis* not merely of the *bodies* of the dead, but of the dead themselves

as persons. His argument is not against those who denied a bodily resurrection alone, but who denied that the dead rise or live again at all. Their philosophy and logic of life was, They that are fallen asleep in death are perished; they rise no more. Therefore let us eat, drink, and be merry, for to-morrow *we* die. Let us make the most of this life before we perish. But Paul's philosophy and logic are, The dead in Christ are not perished, but they *rise;* they have an *anastasis* after death. And if in this life only we have hope, we are of all men most miserable. Thus the radical, obvious idea and meaning of Paul's resurrection of the dead is that *they* rise to a future life of complete personal being just as Christ is risen to a complete personal being such as Paul himself saw him. Paul's philosophy of the *anastasis* of the dead knows nothing about that psychical, metaphysical immortality of disembodied souls or ghosts of which some of the heathen philosophers dreamed, and of which but too many, even in the Christian Church, are still dreaming. Nor does the New Testament know any thing about this ghostly immortality of naked, shapeless souls only as

it has been foisted into its meaning by those who have interpreted by the murky lights of human philosophies at best but semi-heathen. It knows the dead as real, substantial *persons*, angels or *men*, and in its own language ever introduces them to us as such, and not as mere "shades," psychical essences, or bodiless spirits.

CHAPTER II.

"O death, where is thy sting? O Hades, where is thy victory?" 1 Cor. xv, 55.

"And death and Hades were cast into the lake of fire." Rev. xx, 14.

IN these inquiries it is not the intention to state any thing dogmatically as the teaching of the Word concerning the resurrection. Yet it may be assumed that the meaning of New Testament authors will be found within the circumference of these four hypotheses:

I. That at death both soul and body go into the grave, and there remain until the general resurrection, which will consist in suddenly raising both soul and body out of the grave at the last day.

II. At death the dying person is rent in twain. The soul, or spirit, unclothed of all corporeality, goes to heaven or hell. The body decays, corrupts, and mingles again with the general combinations of matter until the time

of the resurrection, when the particles will be gathered again by the miraculous power of God, or "be re-infused by the returning soul;" and the personality thus for years or centuries severed—part in the dust, part in the spirit-world—will be again reunited, and raised from the grave.

III. As the body is sown in death, like the corn of wheat, it is quickened, or made alive, and *rises* a spiritual body, suited to the state or condition of the soul, forming its corporeality; so that the dead enter hades—the place of the dead—real persons. And the resurrection consists in their rising out of hades to their ultimate fullness of eternal life in heaven, or of death in Gehenna.

IV. The soul has its own spiritual body, inter-existent with the material body. At death the outer material body is dissolved, and the soul rises in its own spiritual body.

Leaving you to judge *which*, or whether either of these hypotheses will agree with the Word, I pass on to inquire as to the teaching of the New Testament—

I. Concerning the place or state of the dead next after leaving this world.

II. Concerning the personality of the dead.

III. Concerning *whence* the dead *rise*, or the true *scene* of the resurrection, and in what its final glorious triumph will consist.

The varied forms of expression used in reference to the dead may be comprehended in these terms: Death, grave, hades, hell, and heaven; and I think may be all summed up in the single terms death and hades—the first expressive of the physical dissolution by which the dead pass from this world; the second indicating the place, or state next after this world, and from whence they rise in the resurrection.

Our first inquiry is concerning the place and state of the dead after leaving this world. This is a theme of very great interest, and occupies much of our thought. How often we find our thoughts seeking to pass the boundaries of the beyond, and anxiously inquiring what is to be the state, what the place next after life in this world? And when friends and loved ones pass away, and are seen no more in forms of life in this world, how resist the inquiry, What is their place and state? The eagerness with which we seek any thing which promises

us information on this subject—that millions should be so attracted and interested in the so-called revelations of modern spiritualism—do but prove how interesting is this theme to minds generally; and, at the same time, indicates the importance of a careful and Scriptural study of the subject. For we may not say this is a theme with which we are to have nothing to do—so utterly left in the dark that we may know nothing concerning it. At the same time it is a subject we need to approach with great carefulness, much humility, and entire dependence upon the teaching of the Word—so easy is it on a subject like this to supplement facts with dreams, and mistake imaginations for Revelation. Hence our inquiry is strictly confined to this: What does the New Testament teach concerning the place and state of life next after this world? In reference to this subject its authors use various terms, which in our translation are heaven, paradise, Abraham's bosom, eternal or everlasting life, indicating a place or *places*, and state of life and happiness. And opposite these are terms—hell, lake of fire, bottomless pit, prison, everlasting punishment, second

death, etc.—indicating a place or places, and state of death and unhappiness. These places are generally comprehended by the single terms heaven and hell. And the commonly received idea, or perception, in the Christian mind is, that at the death of the body the soul at once goes either to heaven or hell; and, to such as have neither the means nor inclination to look beyond this, it may be all sufficient. But the fact certainly is that this idea does not comprehend the teaching of the Word, nor fill the perceptions of thinking, inquiring minds. There is yet another term used at least eleven times in the New Testament. It is in the Greek *hades*. There is also in the Old Testament a term which, in the Hebrew, is *sheol*. In the Septuagint, or Greek translation of the Hebrew Bible, this word *sheol* is always translated *hades*—so that the Hebrew *sheol* and the Greek *hades* are equivalent terms, and must be equivalent in meaning. What is that meaning? That is, just what did the New Testament authors mean to teach by the word *hades?* We may have to linger about this single point of inquiry for some time, because, in our English translation, it certainly

does not appear what it does mean, and sometimes means one thing and sometimes a very different thing. In fact, in our translation, and modern theology and interpretation, this very important word has been roughly handled. Its true meaning has well-nigh been lost, and with it has been lost to the Christian Church a most important doctrine—that is, the doctrine of the spiritual world, or *mediate* state of the dead after death. Thus *hades* is sometimes translated *grave*, the place of dead bodies, and sometimes *hell*, the place of punishment of lost souls—a palpable contradiction. Moreover, it is well known to scholars who have given the subject a thought, and I think will appear even to us, that not in a single case can it mean either grave or hell at all. So the term *sheol*, in the Hebrew Scriptures, is translated sometimes grave, sometimes hell. But it is well known that it means neither—that such was not its meaning in the Jewish mind—but that it meant the "unseen world"—the "receptacle of all spirits departed." And I think we will plainly see that its equivalent term *hades*, in the New Testament, means the same, and that such was the meaning intended to be expressed

by the New Testament authors. And to their use of the term let us at once direct our inquiries. And first to Acts ii, 27, 31: "Because thou wilt not leave my soul in *hades;* neither wilt thou suffer thine Holy One to see corruption. He seeing this before, spake of the resurrection of Christ, that his soul was not left in *hades*, neither his flesh did see corruption." In both these verses *hades*, in the Greek text, is in our English text translated hell. Now the question is, What was the meaning of Peter, and of contemporary authors, in the use of this word? What place or state is meant by *hades* in these texts? And it may assist us in this inquiry to give a brief exegesis of the context, and thus clearly see of whom Peter is speaking. Verses 27, 28, are a quotation from David in the sixteenth Psalm. In verses 29–34, it is shown that David did not speak of himself. He was buried, and his sepulcher remained to that day in Jerusalem. He was not ascended into the heavens, and his flesh did see corruption. In verses 30, 31, it is shown that David spake in the spirit of prophecy concerning *Christ*—that *his* soul was not left in *hades*, neither

did *his* flesh see corruption. Then manifestly the doctrine is concerning the resurrection of Christ that his soul rose from *hades* and his body from the tomb. The second part of this teaching, in verse 31, we can readily understand. It is that the material, or earthly body of Jesus did not see corruption—though dead, it was raised from the tomb before decomposition had commenced. What are we to understand by his soul? Manifestly his immortal, human soul—not in the sense of a breath of life, or unorganized psychical essence, but his real substantial *self*, or personality—the *real human Christ.* For the body left in the tomb was not the real, personal Christ, any more than the shadow is the real substance, or than your body is your real, personal self. Yet we have been so long under the teaching of the old Platonic, and other metaphysical philosophy, of naked, disembodied, soul-immortality, of mere shades and ghosts, that it is difficult for us to perceive that a living soul out of the earthly body is still a living, real, substantial person, and that the New Testament knows the dead as persons, not as breaths, or unorganized shapes. The soul of Christ was the

real, personal, spiritual Christ, for a time out of the earthly body, which was in the tomb. Now, the question is, Where went this soul of Christ after the death of the body, and where was it during the days the body remained in the tomb? David, in the spirit of prophecy, declared it *would* not be *left* in *sheol*, or *hades*. Peter declares as an actual fact it was *not left* in *hades*. Then is it not manifest that Christ did descend to *sheol*, or *hades*, and that he was there at least for a time? Then where was that *hades?* What place or state of the dead is meant by the use of this word in this connection?

In the first place, it was not heaven, as the place of angels and the ultimate abode of the redeemed. 1. Because this word is nowhere in the Bible used with such meaning. It has in no case ever been translated in any language with such meaning, nor can it be without doing great violence to the text. 2. Christ himself said to Mary, after his resurrection, "I have not yet ascended," and Luke states as an actual fact that he did not ascend to heaven for forty days afterward. But he was in hades before his resurrection; therefore hades is not heaven.

II. It is certain it does not mean the grave or the tomb. 1. Because the term hades never does properly mean the grave—is never used with such meaning in the New Testament. True, it is in one place translated grave, but without regard to the true meaning of the text, as we shall hereafter see; and that such is the meaning in these texts surely no one will for a moment assume. 2. Then would we be taught that the soul goes into the grave, or into the dust rather, with the body; and this would land us at once in bold Materialism, and blot out all knowledge or reliable perception of a spiritual world or place of existence after leaving this material world.

III. Equally certain is it that hades in these texts does not mean *hell* as the place of demons and the ultimate abode of lost men. 1. Because the term in the Greek text never means hell in such sense. In the Greek text *Gehenna* is the term to translate hell, for such is its specific meaning. In our English hades is sometimes translated hell, but, as we shall see, with no more reference to its true meaning than when translated grave. 2. It is little less than blasphemy to say the soul of

the blessed Christ went to *hell*, the place of the finally lost. Such an idea is repulsive in the extreme, and without foundation in good sense or reason. Why should Christ descend to hell? Besides, if such is the meaning of hades, if such was the place to which Christ went, then is hell abolished, for he did not remain there. Not only so, but, as we shall see below, when he arose from hades he led a multitude of captives and bore off the keys of hell in triumph. Then has almighty delivering power visited hell, and hell is in fact abolished. But such interpretation would contradict the uniform teaching of the whole New Testament. Then hades in these texts does not mean hell. Then, if it means neither heaven, the grave, nor hell, what does it mean? If Christ at death went neither to heaven, the grave, nor hell, where went he? Let us for the present assume what may hereafter be fully established, that hades here must be allowed its own specific, uniform meaning, the same as its equivalent term *sheol* in the Old Testament—that is, the "*unseen world*" or "great unseen," the *place of the dead*, the "receptacle of all spirits departed," "the under

world." Now, reduce these all to a specific meaning and it is the spiritual world or abode of the dead, the mediate *state* between heaven and *Gehenna*, from whence the dead arise to fullness of eternal life after the judgment or sink to eternal death in *Gehenna*. Now, allowing that such is the meaning of hades in these texts, the whole teaching is plain enough and consistent. It means that Christ at his death went where all the dead before him had gone, and where they were. And how significant the fact that his soul was not *left* there! All the dead going there previously had been left there. Hence to both Jews and Gentiles the "under world," whether known to them as *sheol*, hades, or Tartarus, was the gloomy, dreaded prison of death. As their departed passed the portals of the grave they were heard of no more; no one had ever returned. And, though the Jews had their brighter conceptions of Abraham's bosom, or a paradisiacal state of the pious dead in *sheol*, and the Greeks their brighter dreams of elysian fields and apotheosis, yet to all the life beyond was shadowy and dark, and the place of the dead the gloomy under world. But

the Christ remained not there. He arose from hades as the first-fruits of the dead, and henceforth, to all who believe in him, it is no longer the gloomy, dreaded under world, but paradise, quite on the borders of heaven, to which they rise as they pass the judgment and attain to the resurrection. Thus viewing the resurrection of the Lord from hades, we see how tremendous a fact it was—no less a miracle in the spiritual world than in the natural world. So, too, the glorious doctrine of the resurrection of the dead, of the resurrection and the life in Jesus, becomes a fact, and a truth of tremendous significance as we come to realize that it means much more than a mere formal assent to doctrinals about the gathering again of the dust of dead bodies at the end of the world.

Our next step, of course, will be to see how this interpretation of hades will agree with its obvious meaning in other texts, and with the general teaching of the New Testament; for, if it contradicts the obvious meaning of a single text or the general teaching of the Word, it must be mistaken, and we may not safely adopt it. Let us take next the passage in Rev. i, 17, 18:

"I am the first and the last; I am he that liveth and was dead, and behold, I am alive for evermore, Amen; and have the keys of hades and of death." In our translation hades is rendered hell. But on the supposition that it means hell, as Gehenna, the place of the finally lost, it is exceedingly difficult to see just what is the obvious meaning of the text. What can be the meaning of the saying, "I have the keys of *hell*." unless it be that Jesus proclaims himself as the custodian of hell, receiving lost spirits and locking them up there; or does it mean that he has conquered hell's kingdom and borne off the key? Such meaning is openly repugnant to every idea of this text and of the general teaching of the Word. Then if hades here means *hell* as the place and state of the finally lost, what is the obvious meaning and teaching of this text? Who can tell? But allow the term its own true meaning, the whole teaching of the text is obvious. Thus, Jesus proclaims himself the *first* and the last, the *Jehovah* of eternity, manifested in humanity. He was *dead*, in that his body was crucified and laid in the tomb, and his soul descended to the place of the dead. He is

alive, in that his soul was not left in hades, *the place of the dead*, but "ascended," Eph. iv, 7, 10; and raised his body from the tomb. He is alive for evermore, in that death can have no more power over him, either body or soul. In rising from hades he bore off the *keys* and left its gates open evermore. The idea is that of a conqueror entering a strong and well-bolted fortification, its every gate locked; such was hades when under the dominion of death, and to all who entered there before Jesus descended. But he left its portals ajar and bore off the keys; not only so, but he has in like manner conquered death and hades for all who are *in him*. They fear neither the death of the body nor hades, the abode of the dead in the spiritual world. Thus, not only is the meaning of this text obvious, beautiful, all-glorious, but also, how perfectly it harmonizes with the teachings of David and Peter already considered!

Again, we find the term hades in the following texts from Rev. xx, 12–15: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which

were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Now, allowing hades in these verses to mean hell as the ultimate abode of the lost in the English translation, the meaning of the texts is not obvious at all. It is exceedingly obscure and even contradictory. What can be meant by the saying, "Death and *hell* delivered up the dead which were in them?" Can it mean that hell is eventually to be abolished? compelled to deliver up the dead lost in its abodes of despair? or does it mean that they are only to be given up for a time to be judged, and then sent back again? That is to say, the lost who have been in hell for centuries and ages, are to be brought out to *judgment;* that is, to determine whether works during their life in this world were such as to justly condemn them and send them to hell. That is as

though a civil court should condemn a man to the penitentiary, and after he had been there thirty or fifty years, have him brought out for trial to determine whether he ought justly to be there at all! Surely there can be no such transactions as that in connection with the final judgment of men. And yet, what else can be meant by *hell* delivering up the dead? And that other saying, "Death and hell were cast into the lake of fire:" what can that *mean?* Lake of fire we know very well is equivalent to Gehenna, the ultimate hell or place of the finally lost. Now if hades also means hell in the same sense, then verse 14 must teach that hell is to be cast into hell, the meaning of which is not very obvious.

Now allow to hades its true meaning, the place of the dead; the place and state of *all* the dead intermediate between death and the judgment. Then the meaning is obvious that all the dead come forth, or are delivered up, from this hades to be judged according to their works, that their ultimate state and destiny in heaven or in Gehenna may be justly determined. The meaning of the fourteenth verse may be that all in hades who are under

death or in the lost state, will, after judgment, be cast into hell, Gehenna, or more likely it may teach that hades itself, as an intermediate world, will cease; and all that pertains to death or death's dominions, either in this world or the spiritual, either as affects body or soul, will be abolished forever. At any rate it must be obvious to any one that hades in these verses can not mean hell.

Once more we find the term hades in 1 Cor. xv, 55: "O death, where is thy sting? O hades, where is thy victory?" In this verse the Greek is translated *grave*. But as this text will claim full and careful consideration when we come to inquire as to the true *scene* of the resurrection, or *whence* the dead rise, we will pass it here with the statement that the word in this text can no more mean grave here than it does hell in the other texts.

There is but one other text in which this term occurs which demands extended examination in this general inquiry; it is in connection with the parable of the rich man and Lazarus. But I wish to make the examination of this parable the closing feature of this important part of our inquiry. I will next call

attention to certain other texts in which occur terms that in the New Testament are evidently equivalent to or cognates of this word hades, and obviously with the same meaning. They are the terms "paradise," "Abraham's bosom," "lower parts of the earth," "under the earth," the "prison," and the "deep," or "abyss." These terms occur in passages which, according to our English translation and accepted expositions, are very obscure of meaning.

Let us look at some of these: Eph. iv, 8–10: "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." This, as it thus stands in our English translation, is confessedly a very difficult passage. Its meaning is not obvious. Hence the multiplicity of interpretations scholars have given it. But with these we have nothing to do; we will simply assume that the phrase "lower parts of the earth," is equivalent to hades, and precisely

the same in meaning; that is, the "under world" or "place of the dead." And in this assumption we are sustained by many of the best scholars, who admit that in the parallel texts of the Hebrew in Psalm lxiii, 10, and Ezek. xxvi, 20, the equivalent term is sheol; so of course the equivalent term in the Greek would be hades. But it is for us to see what is the obvious meaning of the passage when we read it thus: Now that he ascended, what is it but that he *descended* first into hades? Thus understood, it is plain, 1. That Paul corroborates the statement of Peter, Matthew, Mark, Luke, and John, that Jesus rose from the dead and ascended into the heavens. 2. Also, the statement of Peter, Acts ii, 31, that before he thus ascended he descended into hades; also the statement of Peter that his soul was not left in hades, but the same Christ who thus *descended* did also *ascend.* 3. We have the additional statement that as Jesus thus ascended from hades he led a "multitude of captives," verse 8—no doubt those of the Patriarchal and Jewish Church who had remained under the dominion of death in hades until the descent and resurrection of Christ.

Then in the tenth verse we have the glorious antithesis of the death and resurrection of Jesus, in the full *depth* and hight of their significance. He (*Jesus*) that descended down to the lower world, or hades, to the dead who had gone before him—who was thus for a time in the depths of death's dominion—is the *same* (Jesus) also that ascended up *far above all heavens*, that he might be the fullness of all things. How wonderfully does this harmonize with that glorious saying of Jesus, "I am the *First* and the Last. I am he that liveth and was dead, and behold, I am alive for evermore, and have the keys of death and hades!" Now, thus rendered, is not the meaning of this difficult passage obvious enough and perfectly in harmony with the New Testament doctrine of hades in all the other texts we have examined?

Next come in order those texts in which occur the phrase "under the earth:" "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is

Lord, to the glory of God the Father." Phil. ii, 9–11. Now as this passage reads it is not obvious just what is meant by things "under the earth," But when we allow "under the earth" to be the same as "lower parts of the earth" and equivalent to hades, then the meaning is just the same as the text last considered. The "highly exalted," the "name that is above every name," verse 9, is the same as the "ascended up *far above all heavens*," or the "I am the *first* and the *last*." Then verse 10 proclaims the absolute and universal sovereignty of Jesus over all existent things in all the heavens, in this earth, in hades, or the invisible world of the dead.

Again, Rev. v, 3: "And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." And verse 13: "And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, . . . heard, saying, Blessing, and honor, and glory . . . unto the Lamb forever and ever." Allowing "under the earth" the same meaning—*hades*—and the meaning of these verses is obvious enough, and entirely harmonious

with all the texts previously considered. The third verse teaches that the future history or development of Christ's kingdom in this world was a sealed book to all the inhabitants of the angelic world of this earth, and of the mediate world of the dead. The thirteenth is a prophetic vision of Phil. ii, 10—the absolute sovereignty of Jesus acknowledged by every living being in heaven, in earth, and in the mediate world.

One other passage will claim our close and somewhat extended attention. It is that text in 1 Peter iii, 18–20, which has caused commentators so much trouble: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." It is no part of our task to notice, much less controvert, any interpretations or creeds. But the commonly received interpretation of these verses, by

which they are made to teach that Christ—long before he, as Jehovah, had become the Christ at all—went and preached to the sinners of the antediluvian world through the ministry of Noah, is *so* arbitrary—*such* a *rare* specimen of theological dogmatism—that we can not afford to pass it unnoticed. It is simply a complete perversion of the text, which completely empties the passage of its true meaning, and fills it with a meaning which is not expressed in the text at all. Not a word is said about Noah, Christ, or any body else, *preaching* in the days of Noah. It simply says the *spirits* to whom Christ preached were sometime *disobedient*, when the long-*suffering* of *God* waited in the days of Noah. For a masterly refutation of this most bungling exegesis see Lange's new Commentary, which also contains the best exegesis of this difficult passage to be found in any commentary. Now, of course the key to this whole passage is the word *prison* (φυλακῇ). What was the meaning in the mind of Peter, and to what place, to what spirits did he refer in the use of the word here? Let us assume that the word translated *prison* is equivalent to *hades*, or at least

a region or place of some of the dead in *hades*. Then the passage would read thus: Because Christ also suffered for sins once—a just person on behalf of unjust, in order that he might present us to God—put to death, indeed, in the flesh, but *made alive in the spirit;* in which, also, he went and preached to the spirits in prison, which were disobedient formerly, when the long-suffering of God was waiting in the days of Noah, while the ark was preparing.* Thus understood, Peter expresses precisely the same idea, or glorious fact, that he does in Acts ii, 31—that is, that immediately after his crucifixion death in the flesh, Christ, in soul or spirit, descended into the place of the dead. There are variations of statement, it is true, but these only bring out the great fact with greater clearness. Thus in Acts it is not explicitly stated that Jesus did descend into *hades*, but that his soul was *not left* there. But here Peter states explicitly that after his crucifixion, or when put to death in the flesh, he was made alive in the spirit, and *went* to the souls in prison. And this, too, harmonizes perfectly with Paul's statement that

* See Lange.

"he descended into the lower parts of the earth."

Another variation is in the terms *hades*, in Acts, and prison in this text. These are not, of course, equivalent terms. The first is the place of the dead in general; the latter is some particular, or limited locality, or state of some of the dead in *hades*. Thus in Acts the descent to *hades* is stated in general. Here it is said he went to a certain locality, or state of the dead, to a certain class of the dead—that is, to the prison, and to the spirits there, who had been disobedient in the days of Noah. That is as if you should say of a certain person at one time that he had gone to England; and at another time should say he had gone to visit the prisoners in the Tower of London. Thus the prison is not *hades*, as paradise is not heaven. Neither is it a place entirely distinct and other wheres than *hades*, but a place or state of certain of the dead in *hades*. Again, in Acts, it is not stated for what purpose Jesus went to the dead, or why he was in *hades*. Here it is taught he went and *preached*, "*heralded deliverance*" to the spirits in prison. And in this statement is a fact from which we

shrink, looking at it through the light which our theologies throw upon the future destiny of the dead. And here, too, the reason why theologians have refused to the word prison its true meaning and locality, and have insisted on locating it away over somewhere about the Ark of Noah, and really make it mean *nothing*, and nowhere. Of course with this teaching of this portion of this passage we need have nothing to do. We are not writing a Commentary, but searching after the New Testament teaching concerning the place of the dead. We have to do with the word *prison;* and we see that by allowing it to mean a place, or state of the dead in *hades*, the meaning of this whole passage is obvious enough, and does truly harmonize with all the other texts we have gone over. Concerning this statement of Christ's preaching to the spirits in prison I will make this remark: that Peter *means* by it just *what he says*—that when Jesus was in *hades* he did proclaim deliverance to certain of the dead who were in the place or state of the prison. And if we can not understand what this means we would better wait until we can. And if we can not harmonize it with

our theological notions about the future destiny of the dead, let us consider whether the Spirit of God wants any such harmony, or ever designed it. Any thing is better than to make God's Word teach nonsense to harmonize it with our private interpretations and dogmatic platitudes.

We may next give attention to certain texts in which terms are used with seeming contrariety of meaning. Thus, Luke, in his Gospel, chapter xxiii, 43, states that Jesus said to one of the malefactors, "To-day shalt thou be with me in *paradise*." Peter says, Acts ii, 31, that "his soul was not left in hades," thus indirectly saying that he went to hades. Again, in his first epistle, chapter iii, 18, he says he went to preach "to the spirits in prison," while Paul says "he descended into the lower parts of the earth." Now, here are at least very apparent difficulties, and, as the texts stand in our English translation, where hades is made to mean *hell* there are palpable contradictions. Thus, it is stated that Jesus, after his crucifixion, went to paradise, that he was in hell, that he appeared among spirits in prison, and that he descended somewhere into

the bowels of the earth. But these difficulties vanish when we allow hades and lower parts of the earth to mean one and the same place, the place and state of the dead in general. Then paradise, or Abraham's bosom, its equivalent, stands for the heavenly state in hades, the place and state of the righteous, the dead in Christ, those who sleep in Jesus. It is, so to speak, the heavenward side of hades, and from whence the redeemed rise to celestial paradise—2 Cor. xii, 4; Rev. ii, 7—after judgment, and as they attain to the fullness of eternal life. Then the prison, the abyss or "bottomless pit," and equivalent terms stand for the opposite place and state, the hellward side, so to speak, of hades, the abodes and states of the ungodly, the impenitent, and from whence they descend after judgment to *Gehenna, the hell* or lake of fire, the second death.

Thus understood, the use of these terms, even in our English translation, makes no difficulty in our perception of the New Testament teaching of Christ's descent into the place of the dead. We can see how he could at the same time, the same day, be in hades

and with the penitent thief in paradise or with Lazarus in Abraham's bosom; and, also, we can see how, during his abode in the unseen world, he could go and preach to the spirits in *prison*. The only difficulty is the statement of this last fact that he did so preach to spirits in the other world. That is so shocking to all our theological ideas of the future destiny of souls, that we would rather throw a cloud of obscure, far-fetched, dogmatic interpretation over all these Scriptures than admit this fact. But we may yet learn that there are a great many more blessed facts in the manifestations of the *mercy* and *love* of Jesus toward a redeemed race than are dreamed of in all our theologies.

Now, I know not how it appears to the reader, but to my mind the explicit and harmonious teaching of the Scriptures we have considered concerning the place of the dead is even wonderful. There is no doubt on my mind. But there is yet one other Scripture to which I must call your attention. It is the parable of the rich man and Lazarus, Luke xvi, 19–31: "There was a certain rich man, which was clothed in purple and fine linen

and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, can not; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren;

that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

In this parable we have the whole doctrine of the place and states of the dead photographed in a single picture by the Master Artist. In the truly wonderful disclosures of this parable Jesus lifts the curtain which hides the beyond from the present, and gives a most comprehensive view of the spiritual world, the world next to this in which we now live; and, from what we have already learned from other texts, we have the key to this parable. In Lazarus, the beggar in Abraham's bosom, we see one of the dead in Christ in paradise, on the heavenward side of hades, the heavenly state of the *blessed dead.* In the rich man in torments of flame—not of literal fire flames *without* him, but of lust flames *within* him—we see one of the dead

out of Christ, one of the lost on the hellward side of hades, the abyss, quite on the verge of *Gehenna*, the second death. And these are divided by the great gulf or chasm—not a literal cleft or chasm, but the wide difference between the moral and spiritual character and state of the righteous and unrighteous in the spiritual world. Thus we see the same general states of human life in the world beyond that we see in this; but on the one side it is lifted much nearer heaven, and on the other sunk much nearer hell, so that paradise in *sheol* must be a state of blessedness unspeakably more heavenly than any state of life in this world, and the abyss, or state of flame torments, unspeakably more wretched than the lowest abyss to which human life sinks in this world. Moreover, the moral and spiritual separation or gulf is vastly wider, so that with the good there is less of evil, and with the evil less of good. So little the affinity and so wide the moral separation between the good and the evil that even missions of mercy that might be done here can not there. But our task is not an exposition of this parable, but in a suggestive way to call attention

to the wonderful light it throws upon the place and state of the dead.

And just here I will close this directly Scriptural inquiry. There are a few other Scriptures which might be considered with profit in this connection, but they are comparatively unimportant. As the results of the above inquiry, the following truths and facts are clear to my mind: 1. That heaven, as the celestial paradise, or final state of blessedness and eternal life; or hell, as Gehenna, the state of the finally lost—is not the place or state of the dead next after they pass from this world. 2. That the Hebrew sheol and Greek *hades*, with their equivalent and cognate terms, *do* not, and *can* not mean anywhere in the Scriptures either the *grave* or hell, as the place of the finally lost, nor heaven. 3. That the uniform and obvious meaning of hades and its cognates, as used by New Testament authors, is the "unseen spiritual world," the place and state of the dead in general after they leave this world. 4. That to the dead in Christ hades is the paradisiacal state, mediate between life in this world and the judgment and resurrection, and from whence they rise to heaven

as they attain to the resurrection or fullness of spiritual life in Christ Jesus. 5. That to the ungodly or impenitent the state in hades is that indicated by the abyss or prison, and torments of flame. It is the opposite of paradise; it is the mediate state between the life of sin and evil in this world and the final *Gehenna*, lake of fire, or second death to which they sink after the judgment. So that we may say, in brief, that the place of the dead in general next after they leave this world is clearly and obviously indicated by New Testament authors, by the word *hades* and its cognate and equivalent terms. And this conclusion we reach, I can safely say, without any arbitrary, far-fetched, or unnatural interpretation of the Scriptures. Nay more. I may say we have taken some passages from the rack of dogmatic exegesis, where their true meaning has been wrenched out of them, and have filled them with their own obvious meaning by simply allowing the term hades and its cognates their own true meaning. And this we have done, not in a dogmatical or theological way, but simply in the spirit of suggestive inquiry. And is there any other safe way to expound

the Word of God? Ought any one ever to come to it in any other spirit than in entire dependence upon the Spirit of God which wrote the Word, and which alone can interpret the Word to any mind?

CHAPTER III.

HADES CONTINUED—TEACHINGS OF SCHOLARS—OF PHILOSOPHY AND HISTORY.

AFTER the extended Scriptural inquiry of the last chapter, we might rest the conclusions reached concerning the place of the dead, on their purely Scriptural basis. But this is a question of very great interest and importance to the Christian mind, especially at this time. And as we make no pretensions to learning or scholarship whatever, it may be well to see what scholars say of this matter; not that scholars are really any better fitted simply by their learning to interpret God's Word. They may even thereby be less so, for the real spiritual things of the Word are oftentimes hid from the wise and prudent and revealed unto babes. But we know how customary it is in all such things to depend upon

and be governed in our opinions by the sayings of the learned, so that many might not listen to the teachings of the New Testament on this subject as allowed to speak in our humble inquiries until they hear what the Doctors say! and possibly, but too many will wait to inquire what do *our* Doctors say?

Mr. Olshausen, in his commentary on the parable of the rich man and Lazarus, says of *hell* or hades, "the dwelling-place of souls when unclothed from the body, is termed in the Scriptures *hades—sheol;*" and with special reference to the sinful individuals who are found in this place, "*abyss*, *hell*, or *prison*," while with reference to the pious it is styled "Abraham's bosom — paradise." Although separated from each, yet *all souls* while waiting the resurrection, are assembled in this place, only in a different state of felt joy or suffering according as they have devoted themselves to good or evil, and in different gradations of feeling according to the degree of their spiritual development.

Dr. Trench, in his notes on the same parable (p. 379) says, "in *hell*," or in hades rather, for as Abraham's bosom is not heaven, though

it will issue in heaven, so neither is hades *hell*, though it will issue in it when death and hades shall be cast into the lake of fire which is the second death, or proper hell. Rev. xx, 14.

Dr. Krapp, in his theology (Vol. II, p. 604) says, "This place was denominated by the Hebrews, sheol—by the Greeks, hades, the word by which the LXX always translate sheol. Neither of these is used in the Scripture to signify exactly the grave, *still less, the place of the damned; nor are they used in this sense by any of the Fathers in the first three centuries.*"

Dr. George Campbell, in his dissertations on the Gospels, has in Vol. I, (p. 179,) a treatise on the terms Gehenna and hades, doubtless the most critical and able in the English language. On page 180 he says of hades, "The corresponding word in the Old Testament is sheol, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. In translating that word the LXX have almost invariably used hades." Again, on page 187, he says the word *grave*, or sepulcher, *never* conveys the full import of the Hebrew sheol or the Greek hades. Again, on page

191 he says, "So much then for the literal sense of the word hades, which, as has been observed, implies neither *hell* nor *grave*, but the place or state of departed souls."

Dr. Lange, in his comment on Luke xvi, says, "Hades is the general designation of the abode of departed spirits." And throughout his truly learned and able Commentary, this specific, obvious meaning of hades and of its cognates is uniformly and distinctly observed and stated.

Dr. Whedon, in his notes on Luke xvi, says, "In hell, or hades, or the great unseen; that is, the invisible place, or region of disembodied spirits."

This list of names and quotations might be indefinitely extended. But why do so? These are sufficient to show that the New Testament teaching concerning the place and state of the dead has not escaped the notice of some of the most able scholars and Biblical expositors of the world; and for those who want learned opinion to lean upon, this is sufficient. If they will not hear these, neither would they hear though a thousand more were added to them.

There is a philosophical argument in favor

of such a place and state of the dead as the New Testament teaches ; not an argument of mere speculative philosophy, but of the philosophy of human life, resting upon the well-known facts of human life and human character in this world. Human life is a moral compound not pure ; human character is a mixed character, neither absolutely good nor bad, but a blending of the two. In the best and purest there remain some elements of evil, and in the worst may be found some remains of good. An absolutely bad, evil, or pure and good life and character you may not find in this world. And this is so until the moment of death. Then must not the place and state beyond be such as the moral and spiritual state of human character is fitted for as it leaves this world ? These facts would lead us at least to suppose that the destiny of souls immediately after death can not be *heaven*, the celestial paradise, or hell, as the second death. Of the ultimate heaven we must suppose a place of absolute good and purity ; no possible shade or spot of sin or evil can pertain to life or character there ; a state, too, of full maturity and development in spiritual divine life. So, too, on the opposite must

we suppose hell to be a place and state of absolute evil and badness, where no possible element of good or purity can enter or remain; a state of absolute spiritual death. Now we may suppose the possibility of *some* human souls at death being either so absolutely good and pure, so fully matured in the fullness of the divine spiritual life in Christ Jesus, as to be fitted to pass at once to the ultimate heaven; or so absolutely bad and evil, so utterly dead spiritually, as to pass at once to Gehenna. I say we can suppose such a fact in human life and destiny; it may possibly be so—we do n't know. But we *do know* that such can not be the case with the mass of human character and life; therefore the commonly expressed conception of the theological and Christian mind that heaven or hell is the immediate destiny of souls at death can not be true, simply because souls are not fitted for such destiny. True, we are taught in one of the old catechisms that souls of believers are at *death* made perfect in holiness and received to glory. But where is there authority for such teaching? Death is no soul-purifying process; no divine life-giving or life-developing process, but sim-

ply a transition. It is absurd to suppose that the man, a spiritual infant at death, is a full-grown spiritual man in Christ Jesus immediately after death. The man is doubtless the same as to his spiritual life and moral character after death that he was before. Equally unfounded and unfortunate is that conception, the logical sequence of most all our teaching on this subject, that souls at death go immediately to heaven or hell, but at judgment and resurrection return again to this earth to receive their bodies, be judged, and return again to heaven or hell to realize a greater completeness of bliss or depth of misery. There is so much that is crude, unphilosophical, and even absurd about such conception, that it would be waste of time to consider it. How much more philosophical and in harmony with common sense, to suppose that for all human beings as they leave this world there is provided a world with states and conditions just suited to the mixed, imperfect, and undeveloped states of their lives and character, where they will be judged, where they will be fitted for their still higher destiny in heaven—and to which *they rise* as they attain to the resurrection of

the dead; or from whence they will pass to their deeper death in Gehenna as their evils become absolute! That such conception of the destiny of the dead, and of hades, the place of the dead, is in harmony with the Scriptures, is at least clear to my mind.

There is one other consideration on this subject deserving a moment's thought. It may be termed the historical argument. It rests upon the fact that the doctrine of hades as an intermediate world was held very generally by the primitive Church succeeding the days of the Apostles. True, this fact alone does not prove the doctrine true. At least I am not one of those who believe that the doctrine and faith of the primitive Church were any more infallible than the Church now. No doubt the early Fathers held and taught a great many notions and doctrines as unreasonable and as absurd as we do now. But this fact is of great importance, as it shows what was the understood sense of these terms in the days next the Apostles. Dr. Knapp, as we have already seen, says this word hades was not used in the sense either of hell or the grave by any of the Fathers during the

first three centuries. And Dr. Shedd, in his History of Christian Doctrines, says the doctrine of an intermediate state not only maintained itself, but gained in authority as late as the seventh century. After that period, and during the dark ages, when the whole Church became apostate, this doctrine was perverted into the absurd and abominable doctrine of the Roman Catholic purgatory, which transformed the New Testament hades and intermediate state into a kind of ecclesiastical limbo, where souls were exposed to all imaginable sufferings, and from which they were to be delivered by the prayers and money—especially the money—of their pious friends. So that buying souls out of purgatory became an extensive commerce in the fallen Church, and, to some extent, continues to this day. At the rise of the Reformation, this doctrine of purgatory, with its absurd and pernicious results, constituted one of the leading abominations of the Roman Church; and, in order to put this pernicious doctrine out of the Church, no doubt Luther and his coadjutors allowed their disgust and zeal to go too far. Hence the translation of hades *grave* and *hell*. Thus,

instead of reforming the *abuse* of the *truth*, the truth itself has well-nigh been lost to the Christian Church. Other translators have followed, and even our own English translation has done the same. True, it has swept all foundation for a purgatory out of the New Testament, but at the same time it has well-nigh swept out of it the most important truth concerning the place and state of the dead; so that the teaching and faith of the Protestant Church are exceedingly dim and shadowy concerning the state of the dead after they leave this world. For some it is a state of unconscious existence—a sleep of both body and soul until the resurrection. To others it is an *eternal* sleep. Others seem to have the conception of a shadowy existence of mere ghosts. Many seem to speak of it as a state in which the personality of the dead is rent in twain—the soul somewhere in the skies, and the body, still an essential part of the personal being, somewhere in the dust. And the fullest realization reached by any is that immediately after death the souls go either to heaven or hell, and must remain there to the last day of this world, when they will return again to this world, to

receive their bodies again, and then return to renew their life in heaven or hell.

And not until we return to the true New Testament teaching of the place and state of the dead, will we find a rational and satisfying realization to our faith. Not until then do we realize by faith that the dead who have left us are still persons—real, substantial, spiritual persons—and that they have reached a substantial spiritual world, with abodes or states just suited to their conditions of spiritual life, and with all the conditions of their spiritual development, until they attain the resurrection, and rise to the fullness of eternal life in the heavens, or sink to the abodes of eternal death, accordingly as they pass the judgment, and as their life in this world was in Christ, who is *the* Life, or was without him. A brief inquiry concerning the personality of the dead will close this chapter. Our metaphysico-theological teaching on this subject is exceedingly shadowy. It gives us the idea of a personal existence, without body or parts—a mere ghostly existence, in which personality must consist in little else than certain psychical properties—so that it is worth while to look

closely to the Word to see what conception it helps us to, and in what tangible properties it clothes the personality of the living dead:

"And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye, therefore, do greatly err." Mark xii, 26, 27.

"And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Luke ix, 28–31.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Luke xxiii, 42, 43.

"After this I beheld, and lo, a great multi-

tude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb

which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Rev.vii,9–17.

"And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God." Rev. xix, 1. "And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Rev. xix, 9, 10. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them,

that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. vi, 9-11.

These passages might be extended. What is the conception of the personality of the dead which they obviously suggest? Thus, God is the God of the *living*, not of the *dead*. And who are the living dead here mentioned? Abraham, Isaac, Jacob—not the ghost or incorporeal souls of these patriarchs, but *themselves*. The disciples saw on the Mount two *men*. Jesus said to the penitent thief, "*Thou* shalt be with *me*." The rich man in hades saw *Lazarus* in Abraham's bosom, not the *ghost* of Lazarus in the bosom of *Abraham's ghost*. And of the rich man it is said "*he* lifted up his *eyes*," etc. And John says of the redeemed, the great multitude, they had *palms* in their *hands*, white *robes*. He heard their *voices* as many waters. They *stood* on the Mount Zion before the throne. They *follow* the Lamb. And he fell at the *feet* of the Glorious One to worship *him*. Yet he was one of the redeemed, one of the prophets. And even the *souls* under the altar cried out

with a loud *voice*, and *robes* were given unto *them*, etc.

Now, it would be difficult for language to be used in expressing the idea of personality more absolutely than in these verses. How like real, organized, personal beings are the dead thus introduced to us! And so manifestly is the New Testament idea of the personality of the dead that of real, substantial, personal human beings, even in corporeal form, that even when the more psychical terms soul or spirit are used it is rather to distinguish the spirituality of the dead from the materiality of the living than to convey the idea of incorporeal, psychical existence.

CHAPTER IV.

"O death, where is thy sting? O *Hades*, where is thy victory?"

OUR inquiry will now be concerning the local scene of the resurrection, or the place *whence* the dead rise, and in what will consist the ultimate glorious and triumphant victory of the final resurrection. According to the literal interpretations and theological teachings generally accepted, that scene is to be on this *earth*, the dead are to rise out of the literal graves, and the ultimate glorious triumph is to consist in raising the very last moldering body out of the earth. But is it certain that such is the teaching of the Word itself, or is it more the teaching of human theologies? Does it rest on the *Word*, or on the human interpretation of the Word? Let us pursue this inquiry in the light of a few representative passages of the Word.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. xv, 54, 55. These verses contain the whole theme of present inquiry, and just what they teach is determined by the meaning Paul expresses by the words death and grave. Are these terms to be limited to physical death and to the earthly grave of the body? Was this Paul's idea? Why, then, did he use the term hades, and for what reason is that term here translated *grave* and nowhere else in the New Testament? and why should it be here turned aside from its uniform meaning wherever used in the New Testament? Is it not certain that Paul had the very same idea in the use of the term here that Matthew, Luke, Peter, and John had as they use it, and that he means the same by hades here that he does by the "lower parts of the earth," and "under the earth," and the abyss—Romans x, 7—that is, the place of the dead previous to their resurrection, the place whither Christ

descended and whence he arose? Now, what reason can be given for changing and limiting the uniform meaning of this word to grave in this text? I can think of no reason but to harmonize this passage with the literal idea of the resurrection of the dead from the earth. By what authority is that allowable? Then let us give to hades here its own full, uniform meaning. Then the meaning of this passage goes far beyond mere physical death and the grave in the dust; then this prophetic shout of triumph means much more than victory over the sting of bodily death and the dust grave of the fleshly body. It extends to the dominion of death in the under world or great unseen. It locates the scene of the resurrection there. It proclaims an ultimate triumph over the last and uttermost power and of death, that victory which began with Christ, who first triumphed over *death* and hades, and which is to end at his coming by the resurrection from hades of all the dead "in Christ." And thus is made plain the teaching of the context. In verse fifty is taught that "flesh and blood"—or the earthly body—can not inherit the kingdom of God, neither *corruption*

inherit *incorruption*. Verse fifty-one teaches that at the consummation, the coming of the Lord, the *dead* will be raised "incorruptible"—that is, in spiritual, incorruptible bodies—and the then living, who will "not sleep" or attain to spiritual, incorruptible bodies through death and resurrection, will be changed, will drop their earthly, corruptible bodies and be clothed with their spiritual in a "moment." When *this* corruptible shall have "put on incorruption," when we who are alive at his coming and will not die have dropped our earthly houses—1 Cor. xv—or bodies and have put on our incorruptible, heavenly bodies, when all the dead in Christ are raised out of hades in their incorruptible, spiritual bodies, *then* the shout of glorious triumph will rise, "O death, where is thy sting? O hades, where is thy victory?" Now, is it not plain that this means much more than the calling up of dead bodies from the grave, and is it not plain that the real scene of the rising of the dead is located in the spiritual world? The *dead* are *there*, not in the *grave*, and from thence they rise, not from the earth. The only earthly scene of the final resurrec-

tion is to be the changing of those alive in the body. And the final consummation and glorious triumph of the resurrection will reach to the absolute abolishment of death, and of the dominion of death, not only in body but in soul, not only on this earth but in hades; and in view of such a consummation and of such a triumph, well may we say with Paul, "Thanks be to God which giveth us the victory through our Lord Jesus Christ;" especially if we consciously realize that he is now to us the "resurrection and the life."

Another passage is identical in meaning with this. It is Rev. xxi, 13, 14: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." This, too, is doubtless a prophetic vision of the final consummation of the resurrection of the dead. John discloses the very same scene that does Paul in the passage considered above. And where is the scene located, and of what does it consist? According to our translation it is located *in hell*. Thus,

death and hell gave up the "dead which were in them." Thus, according to the literal and commonly received interpretation, Paul is made to locate the scene of the final glorious resurrection triumph in the grave, and makes it consist in the literal rising up of dead bodies from the dust; while John is made to locate the same triumph in *hell*, and makes it consist in the delivering up of the dead out of hell. It were difficult to tell which of these is the widest of the truth, and which it were best to accept. But, fortunately, we need accept neither. We have already seen in the previous consideration of this passage, that hades, unfortunately translated hell, must be allowed its own true and uniform meaning, the mediate place and state of the dead; then its teaching in this connection is plain enough. It is that at the final consummation of the resurrection all the dead will be raised from the mediate state; thus death and hades will deliver up the dead, and death and hades will be cast into the lake of fire. That is the complete and everlasting triumph over death, and death's dominion will be achieved. And this is *precisely* what Paul teaches, and precisely

the same victory of immortality over death over which he utters the prophetic shout of triumph—perfect harmony between them. They both locate the scene of the resurrection in the spiritual world, and both make it consist in the rising of all the dead from hades, and the utter abolishment of death and death's dominion. But it may be urged that the saying in verse 13, "the *sea* gave up the *dead* which were in it," teaches that the scene of the resurrection is located on this earth and is to consist in the raising of dead bodies from sea and land. But if we insist on a literal interpretation of sea, here, and of the term dead as meaning literally dead bodies in the sea, then the dead must have the same meaning elsewhere in the passage, thus: "Death and hell gave up the *dead bodies* which were in them: and I saw the *dead bodies*, small and great, stand before God: and the *dead bodies* were judged," etc. There is certainly a difficulty here, but I leave it for the consideration of such as insist on a literal interpretation of such passages in support of a literal resurrection of dead bodies from the earth and the sea. There is one other passage from John which must be considered in this

connection ; it is from his Gospel, ch. v, 28, 29: "Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." This passage is doubtless linked in meaning with that of Paul and the other of John just considered. It predicates the same general resurrection consummation ; but at first view it would seem to widely differ in meaning from either. It seems to predicate the resurrection of *those* in the graves, and thus place or locate the scene of the resurrection on or in this earth, and limit it to the rising of the bodies of the dead. This appears from the fact that the term *graves* is used in our translation, and because the term hades is not used in the Greek, but μνημεῖα, which properly means monuments, or tombs, or sepulchers. This form of statement would seem to have no reference whatever to hades, or to the rising of the dead therefrom. But I think a careful study of the text will show that its full meaning and spirit can not be reached by a close or even free literal interpretation thereof. Hence

our inquiry must be, what is the *full* meaning of this passage taken both in its *letter* and *spirit?* In thus quoting from Jesus, the Great Teacher, what did John mean to express by this language? It is pretty safe to assume that the full meaning of this text will be found in one of three interpretations: 1. That it predicates the resurrection literally and exclusively of the *bodies*, the *earthly bodies* of the dead from the literal tombs or graves. 2. That it predicates the resurrection of the *dead* as *persons*, both soul and body, from the literal earthly tombs or graves. 3. That it predicates the resurrection of the *dead*, as persons, from hades, the place of the dead in general, using the term graves by metonymy for hades.

The first is compassed about with very great difficulties, and it seems impossible to limit the full meaning of the text to such interpretation. There is a philological difficulty; thus, in the use of the relative pronoun *they*. In the Greek it is πάντες οἱ, *all who*, evidently agreeing with νεκροί understood; and would read, all the *dead* who are in the graves. But this can not be limited in meaning to *bodies*, for then the Greek would have to be πάντα, to agree with

σῶματα; then is it plain that they, πάντες οἱ, can not refer to σῶματα, or bodies, but to νεκροί, the *dead.* And we have already seen that the dead, in its general New Testament use, can not be limited to mean body, or bodies, but to the dead as persons; so then, according to the plain construction of the Greek text, the resurrection is not predicated of all the bodies in the graves, but of all the dead as persons who are in the graves. But again, it said they, πάντες οἱ, shall "*hear his voice*"—shall come forth—*they* that have *done good* and *they* that have done evil, etc. Now how could hearing the voice of God be predicated of the *dust* in the graves? Besides, what proportion of the bodies of the dead are *in graves at all?* and how could doing *good* or doing *evil* be predicated of the dust of dead bodies? is such dust the subject of moral accountability? what *good* or *evil* did ever mere *flesh* and *bones* do, even when alive? Then is it not plain that the whole teaching of these verses can not be limited to the bodies of the dead in the graves? Therefore the strictly literal interpretation can not be true, because it does not bring out the *full, true* meaning of either the letter or spirit of the text. It really

empties it of meaning and really makes it teach absurdities.

Then, is the true meaning to be found in the second interpretation? which is, that it predicates the resurrection of the *dead* as *persons* from the literal earthly graves. That it does predicate the *hearing* and *coming* forth of the dead as persons, and not of dead bodies, is no doubt true; but are they literally to hear in the earthly graves and come forth out of the earth?

If so, then it must follow that the literal graves in the earth must be the place and state of the dead, body and soul; there must they abide, body and soul, during the intermediate state between death and the resurrection, and not in hades, as elsewhere uniformly taught in the New Testament. There, in the literal earthly graves, must be the paradise where went Lazarus, and Christ, and the penitent thief; there the hell or place of torment where went the rich man, and all who have done evil; and there now in the earthly graves must be all the dead; for it is in the graves where the voice is to be heard. And how shall they hear if they be not in the graves? But

it is said by one,* "the meaning is not that the *souls* of the dead are *now* in the graves, but that just previous to the resurrection they *will return to re-infuse the bodies;* and thus be ready to hear the voice and come forth in *entire* manhood, men and women!" Indeed! But is not this downright assumption? Where is there a word or verse in the whole New Testament which even hints at this return of souls from heaven or hell to re-infuse the dust in the graves? Then the idea of "*men*" and "*women*" waiting there *under ground* to hear the literal voice of Jesus! Manifestly the true meaning of these verses can not be reached in this; they do not predicate the resurrection of the dead in the literal graves, because the *dead* are not there. The plain, uniform teaching of the New Testament is, that the dead are in the spiritual world, not in the earth, and common sense teaches the same. Then let the graves be understood as figurative, as used by metonymy for the place in general of the dead. Then the meaning is, the hour is coming in which all the dead throughout the whole dominions of death and hades, shall hear the

*Cal. C. Advocate.

voice of the Son of God, and shall come forth in the final resurrection, they that have done good to the resurrection of life; they that have done evil unto the resurrection of damnation. Thus understood, the teaching is precisely the same as that of John in Rev. xxi, and the meaning is the same with that of Paul in 1 Cor. xv, 54, 55; and it perfectly harmonizes with the preceding context. In verses 21 and 26, Jesus announces that he is endowed with the life-giving power; in verses 24, 25, he declares the hour is now come when all the *dead* that hear his voice shall live. By the dead here is meant those who are alive in the body—alive intellectually but dead spiritually—destitute of divine life. By their *living* is meant that they shall, by spiritual regeneration, be made partakers of his Divine spiritual life. Then he says, "Marvel not at *this*, for the hour is coming when all the dead in the graves shall hear his voice;" that his power over death shall extend throughout the dominions of death; and even they who are in the graves or utmost dominion of death, but have done good while living, shall have a resurrection unto life. And as judgment is committed unto the Son, verse 22,

he will also bring forth to judgment the dead who have done evil. Thus the harmony with the context is complete. Moreover, thus understood, these texts harmonize with the general teaching of the New Testament concerning the resurrection of the dead.

Thus it would seem that the resurrection of the dead, as stated in general in the New Testament, implies, 1st. The *real personal* existence of the dead after the dissolution of the material bodily existence in this world. 2d. The *rising* of the dead from *hades* to judgment, and a subsequent glorious existence in heaven, or of misery in Gehenna. 3d. To the dead in Christ, the rising from the dead in hades implies a deliverance to the uttermost that death by sin has reigned over them, either in body or soul, and their attaining ultimately to the fullness of everlasting life in Jesus. Hence the general New Testament teaching of the resurrection and the life is not concerning the future rising of dead bodies from the earth, though it includes both the idea and the fact of a bodily resurrection. And to this particular and interesting feature of the general subject we next direct inquiry.

CHAPTER V.

"But some man will say, how are the dead (*οἱ νεκροί*) raised up? and with what body do they come?" 1 Cor. xv, 35.

WHAT do New Testament authors teach directly concerning the resurrection of the bodies of the dead, or concerning a corporeal resurrection? Do they teach that the *earthly bodies* of the dead will at some future time be raised out of the earth, and be changed into the spiritual corporeality of the risen saints? For in this part of the subject inquiry will have no reference to the resurrection of the wicked whatever. On this subject New Testament authors are almost silent. I find but two passages which can be understood as teaching any thing concerning the resurrection of the wicked—Acts xxiv, 15; John v, 29. In these it is expressly taught there will be a resurrection of the "unjust," and that they that have done evil shall come

forth to the resurrection of damnation. The general and almost exclusive teaching on the resurrection is in connection with Jesus, the "resurrection and the life," and is predicated of those "*in Christ.*" Especially is this so in this fifteenth chapter of Corinthians. The teaching is exclusively of the dead in Christ. Hence our inquiry is specifically concerning the resurrection of the earthly bodies of the *dead in Christ.* I shall use the term earthly, or earthy, exclusively in this connection. The reason therefor may be found in 2 Cor. v, 1, 2, and 1 Cor. xv, 47–49. Earthly expresses all that is included in "*natural*," "*mortal*," "corruptible," "weak," "dishonored," and "fleshly." All these characteristics of the Adam body are included in its earthiness. Moreover, it is of the earth, and turns to earth again. Now is it obviously taught in the New Testament that these earthly bodies, which turn to dust, mingle in the ten thousand combinations of matter, will be at some future time "*re-infused by their returning souls*," or by the miraculous power of God raised again from the earth, and transformed into the glorified spiritual bodies of the risen saints of God? I am not ignorant

of the import of this inquiry, nor indifferent as to its possible consequences. To most orthodox Christians it may seem nothing less than "calling in question what the Christian world regards as a cardinal article of faith, founded on the Word of God." Not that the faith of the whole Christian world rests upon a fleshly resurrection; but no doubt to the faith of the great body of Christians the resurrection of the dead means little or nothing more than the future rising of the fleshly bodies of the dead from the graves. And even the glorious spiritual doctrine of the "*resurrection* and the *life*" *in Jesus* seems to mean but little else. Of course inquiry must now be strictly confined to the Scriptures which obviously and specifically speak of a *corporeal* resurrection—for we have already seen that the general term dead, so uniformly used in connection with the resurrection, can not be limited in meaning to body or bodies—so that the resurrection of the dead does not mean the same thing as the resurrection of bodies. From the general use of this term it is not obviously or specifically taught whether the dead rise with bodies at all—much less that

they rise with the same earthly bodies which returned to dust. The inquiry concerning the *bodily* part of the resurrection must be answered by specific, direct teachings of the Word—especially the inquiry, Do the dead rise with the same earthly bodies which have mingled with the earth for centuries?—or must the dogma of such a resurrection be insisted on as an article of Christian faith, and a test of theological orthodoxy, whether obviously taught in the Word or not? That would be simply clothing the *theological sense*, or human interpretation of the Word, with all the Divine authority of the Word itself; the which we are but too prone to do. But better infinitely let our belief rest on the specific teachings of the Word or have less belief. Then let us search carefully for the Scripture teachings concerning the resurrection of the body. And we will commence with the fifteenth of Corinthians; for if anywhere in the New Testament is taught the resurrection of the earthly body, it is in this chapter. The corporeal feature of the general question of the resurrection of the dead is first specifically mentioned at the thirty-fifth verse. It is in

the form of an anticipated or already uttered objection to the general fact of the rising of the dead: "But some man will say, How are the dead (*νεκροί*) raised up? and with what body (*σῶμα*) do they come?"

This objection would very naturally arise in the minds both of the materialistic and the speculatively philosophical. And to those urging it this was no doubt a very plausible objection, just as it is to the same class of minds now. It rests upon the apparent fact that death seems to operate the entire destruction of the body—not only its disorganization, but its very particles are utterly dissipated, are lost in other combinations of matter, mineral, vegetable, and animal. But recently the friends of Roger Williams went to remove his remains from their humble grave, but when opened it was found that his body had been actually absorbed by the forked roots of an apple-tree which had been planted near the head of his grave, and scarcely a single particle of his remains could be identified. To minds not rising above the merely materialistic view of such facts there is force in the objection, How are the dead raised up? How

can they live again after death? *What* body will they have? And if we limit the whole fact of the resurrection of the dead to the future raising up of earthly bodies thus absorbed and utterly lost in the ten thousand combinations of matter, there are difficulties which can be met or overcome only by a faith or belief which takes refuge in a future miracle. But by carefully following Paul's philosophy in answer to this objection we will see not only the force of it broken, but all the difficulties which it suggests dispersed, and without waiting for a future miracle. But before considering his great argument let us pause here a moment to consider his use of the terms *dead* and *body* in this verse.

How manifest the distinction with which he uses the terms, and how marked the distinction in the meaning as he uses them! Thus, "How are the dead (*οἱ νεκροί*) raised up, and with what body (*σῶμα*) do *they* come?" Now, can these two terms, by any possible rendering or exegesis, be made identical in meaning? Is it possible to limit the dead (*νεκροί*) to mean bodies? Then the verse would read, But how are the bodies raised

up, and with what *body* do *they* (the bodies) come? which simply makes nonsense. And equally impossible is it to fill the term σῶμα with the meaning of the dead. It means simply the corporeal part of the dead, just as it does when applied to the living. Living men or persons takes in the whole idea of personality, while the body simply means the corporeal part of the personality. Just so the dead (οἱ νεκροί) takes in the whole idea of personal being, while σῶμα is limited to the corporeality of the dead. Can there be any question that such is Paul's meaning in the use of these terms? And in such use he is in harmony with the uniform and general *usus loquendi* of the New Testament, and this verse is a key to the whole doctrine of the resurrection so far as the use of these terms is concerned. And the twofold teaching of the verse is, 1. That the *dead do* rise or are raised; 2. That they come forth with bodies; so that the resurrection is not simply psychical, or the rising of the soul, nor is it simply corporeal, or the future rising of the body from the grave. But we return now to Paul's argument in answer to this objection.

I will give the text as translated by Lange: "Fool, that which thou sowest is not quickened [made alive] except it die; and that which thou sowest, thou sowest *not that body which shall be;* but bare grain, it may chance of wheat or some of the other grains. But God giveth it *a* body as he willed, and to every seed his own body." Verses 36–38. Of course, we are to look at this argument first in the light of the natural facts here stated. Well for us when we come to realize more fully that the facts written for us in God's own book of nature will generally give us a clearer and more rational commentary of his written Word than the speculations and dogmas of men, especially when put forth in support of some cherished creed. What are the facts here stated? 1. You sow in the earth a grain body, perchance of wheat or other grain. It dies, but as it dies it is quickened, or comes forth alive in another form. 2. The body you sow is not the body that rises, but a new form is born out of its disorganizing elements; yet, retaining the identity of the old, to every seed his own body. 3. Co-etaneous with the death of the old is the

birth of the new form; as the one begins to die the other begins to be made alive. 4. Death is not the destruction of the *life* of the grain body, but the essential condition of its coming forth in another form. Are not these natural facts every-where manifested in the multiform and wonderful transformations constantly taking place in the bodily forms of vegetable and insect life? And do not all these facts converge in the establishment of one grand fact, that death is not the destruction, but the law of transition in the forms of such, so that the death of the old is the essential condition of its rising in a new form? What does St. Paul teach by these facts? Did he simply mean in a figurative way to tell some man he was a fool for calling in question the future literal resurrection of flesh and bones from the earth at the end of the world? About that is all he is allowed to teach by most dogmatic interpreters of his words. But does he not in reality teach us that these natural facts have their corresponding, analogical, spiritual facts in the death and quickening of the human body, so that the death of the body is the essential condition of its being

made alive in another form ; that the body that dies is not the body that shall be, but *a* body ; that as the body dies it is quickened or made alive in another form? But, that we may not seem to overstrain the points of the analogy, let us get at the one strong, clear point in this answer to this objection to the resurrection of the dead. Is it not this—that death is not the *destruction* of the body, *but the established law and essential condition of its transition to a higher, more heavenly, and spiritual form? Except it die* it is not quickened. So far, then, from death being an objection to the rising of the dead, it is but the essential condition of their being *unclothed* of their *earthly* body, and of being clothed upon of their spiritual body, just suited to their begun life in the spiritual world, and in which they rise to the higher heavens as they attain to the fullness of the resurrection and the life. That such is the philosophy of Paul's answer to this objection may be seen still more clearly at verses 42–44: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness,

it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

The teaching of these verses concerning the resurrection of the body is very full and exceedingly suggestive; more so, perhaps, than any other passage in the New Testament. They indicate the *time*, the order or manner of the quickening, and the essential difference between the substantial quality and glory of the risen body over that of the earthly from which it is born or quickened; and if anywhere in the New Testament the future rising from the earth of the earthly body is taught, it is in these verses. And the whole question must be determined by the *obvious*, unforced, unwarped meaning of the antithetical phrases "*it is sown*," "*it is raised.*" That *it*, throughout these verses, refers to the earthly body, and is immediately linked with the σῶμα of verse 35, no one will question. And that "*is sown*" and "is raised" relate directly to the *dissolution* and *quickening*, or "making alive," of the earthly body is equally certain and unquestionable. What then is obviously meant by "*it is sown*," as predicated of the body? Does it mean its

burial in the earth, its decomposition, its mingling again with the dust until the last day? Does it take in all this process, reaching through all this long, long lapse of time between the death of the body and the last day? And is this its *specific* and only meaning, so that no other meaning can be expressed? "*It is raised.*" Does this mean that in the future, at the last day, the dust particles of the earthly body will be gathered again and raised from the grave? And is this its specific and *only* meaning? Then the inquiry is settled; the future rising of the earthly body from the grave is taught in the New Testament, and must be accepted as an article of faith. But is this so? Is such the specific, obvious, and only meaning of these important phrases, or do they express any such meaning at all?

1. The verbal construction of the letter of the text expresses no such meaning, nor can such meaning be obtained therefrom without changing the verbal construction. Thus it *is* sown, it *is* raised; but to express the meaning of a future rising long after death, it needs to read thus: it *is* sown, it *will be* raised; it is sown a natural body, it *will be* raised a spir-

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itual body; there *is* a natural body, there *will be* a spiritual body. But the text is, it *is* sown, it *is* raised; there *is* a natural body, there *is* a spiritual body, present tense, which obviously links the fact of the *sowing* and the rising of the natural and the spiritual body closely together in point of time; for it will not do to assume that the present tense on the one side is used figuratively or rhetorically for the future, because the present tense is uniformly used by Paul throughout this chapter; thus, "How say some among you that there *is* no resurrection? But *if there* BE no resurrection." If this be claimed as subjunctive future, referring to the resurrection as an event of the future, then it must be the same in the next verse, "And *if* Christ *be not* risen." The tense is the same in each. Why should one be claimed as present and the other future? Again, "Whom he raised not up if so be that the dead *rise* not." "For if the dead *rise* not, then is not Christ raised." "What advantageth it me if the dead *rise* not?" "How *are* the dead raised up; with what body *do* they *come?*" It *is* sown, it *is* raised; there *is* a natural body, there is a spiritual body. The only exception in this

chapter where the present tense is not used is verse 52, where he says, "And the dead shall be raised incorruptible." This refers to the dead in Christ who still remain in hades at the coming of Christ, and will attain the resurrection just before those then living are changed. And not only in this chapter is this order observed in the letter of the Word. Thus, Mark says, as touching the dead, that "they *rise*." "Now that the dead *are raised*," Luke xx, 37; "As the Father *raiseth* up the dead," John v, 21; "But in God which *raiseth* the dead," 2 Cor. i, 9.

Now it certainly can not be claimed that in all these texts the present tense is used rhetorically with a future significance. And to make the New Testament teach that the resurrection is to be a fact wholly of the future, it would be necessary to change the grammatical construction and sense of a majority of the texts in which the fact is stated. The *key* to this use of the present and future tense, this referring to the resurrection as a fact of the present and also of the future, this saying that the dead *rise, are raised,* and that the dead shall be raised at the end of the age or coming

of Christ, is found in the twenty-third verse of this fifteenth chapter: "But every man in *his own order*."

Manifestly then these verses do not obviously teach in their letter that the rising of the body is to be an event long future, centuries after the sowing. No such idea is even hinted at. But they do obviously and explicitly teach that it *is* raised. Moreover, such meaning does violence to the essential idea of Paul's analogical illustration, which is that as the body dies it is raised or made alive in a new form of corporeal life. Thus, "*it is sown*," is obviously linked with the sowing of the grain body in verses 36, 37. As the grain body is sown and dies, it is quickened, made alive; so as the earthly body *is* sown it *is* raised. But where are the obvious points of analogy? and what are the spiritual facts connected with the resurrection of the earthly body, which correspond with the sowing and quickening of the grain body? Must they be looked for in the burial of the body in the grave, in its decomposition, and the future gathering again of its dissipated particles, and their transformation into a spiritual body? But what correspondence can

there be between the sowing of the grain body in the earth and the burying of a dead body in the grave? The grain body is a *living* body; it contains within its womb the germinal elements of a new form of corporeal organism and an operative life principle, ready, of its own dynamic power, to mold these germinal elements into a new body as the old dies. *How* this is done, or just what that life principle *is*, we can not tell. But the *fact* we do know. It is taught us by every grain that dies in the earth and every new form of life which springs up from its womb. But the human earthly body is *dead;* decomposition has commenced; not even a germinal element of life remains, nor a possible principle of life. Its decomposing particles are at the mercy of the dynamic forces of the life principles of other forms of life, and are soon taken up and appropriated by these into the corporeal organisms of vegetables, and animals, and men, unless indeed it be true that an impalpable germ, or mysterious life principle, somehow inheres or remains in the dissipated particles of the disorganized earthly body through all their changes and transformations, and will eventually combine them in

a resurrected body. But such a notion is true neither according to the teachings of reason, science, common sense, nor the Word of God. Then there is no correspondence in fact whatever between the sowing in the earth of a living grain body, and the burial in the grave of an earthly body, dead and dissolving before it is buried. The body, then, can fitly correspond only with the hulls of the grain body after it has been quickened.

Again: sowing in the earth pertains to the grain body, because it is the essential condition of its death and quickening; otherwise it would remain alone. But can this be true of the earthly body? Do its organic laws of death and life require that the decomposing mass should be planted in the earth, that centuries after it may vegetate into a spiritual body? Might we not rather expect stalks of wheat or barley, and full-grown ears, from the sowing in the earth of the old hulls of grain bodies after they have died and been quickened? But it may be urged that the future rising of the body from the grave does not depend upon the conditions or laws of organic life, but will be accomplished by the

miraculous power of God. Hath he not power to do it?

But where has *he* ever said he would put forth such power, or that he would ever perform such a miracle as that? And what authority have we for putting the rising of the body in the category of miracles? What authority in reason, Revelation, or consciousness, for teaching that he will thus operate, in disregard of the organic laws of life in the human body, even in its resurrection, any more than he does in the resurrection of the grain body? Moreover, in the supposed fact of the future resurrection of the body, *centuries* after it is sown, there is no correspondence in fact with the sowing and making alive of the grain body. In *it* these are co-etaneous—the moment it begins to die the inner life principle begins to quicken and take hold on the germs it will use in constructing its new form of corporeal organism. And as the death and dissolving of the old body progresses, so does the making alive in the new form assume organic shape. And as the old loses its identity, and disappears, up rises the new, and to each grain his own body, Now, is it not plain and ob-

vious enough that the essential points of analogy, or correspondence, in this teaching of Paul, are to be found between the death and making alive of the grain body and the death and rising of the earthly body? Thus it is sown in death, in corruption or corrupting; it is raised or quickened, made alive, incorruptible; it dies in dishonor, dishonored by the dominion and pollutions of sin; it dies in weakness, from diseases and sufferings; it dies a *natural*, an animal body of gross matter, flesh and bones; it *is* raised in honor, in *power;* it *is* raised a *spiritual* body. Thus there is a dying animal body: there is a rising, spiritual, incorruptible, immortal, glorious body. Thus the distinct, obvious points, brought out by Paul are these: 1st. As the grain body is sown and dies, so is the body sown in death. 2d. As the grain body that dies is quickened or made alive, so is the body raised. 3d. As with the grain body, not *that* body is sown which *shall be;* so *the* body that dies is not *the* body that rises, but an immortal, glorious, *spiritual* body—born, so to speak, out of the earthly, deriving its organic elements therefrom, and perfectly preserving its identity.

But to this view of the text it may be objected that "sown," derived from the Greek *σπείρω*, is never used in the New Testament in the sense of death or dying. True; and neither is it ever used in the sense of *bury* or *burial*. Hence the question is, which of these meanings is most in harmony with the obvious sense of the text, and with the corresponding facts of Paul's analogical argument? To my mind at least the real analogue is between the dying and quickening of the grain body and the dying and raising of the earthly body. And if any fault there be in this view it is in *limiting* the *sowing* of the body to the hour or day in which it dies; for, in fact, the earthly body is in the correspondent state of the grain body in the earth, during all the time of the earthly life. It may be said the body is sown when it is born into its state of mortal existence. Like the grain body in the earth it is really dying during all its earthly existence; so that the article of death is but the end of the mortal state, or dissolution process, which precedes the rising of the immortal spiritual body. But let us not forget that our main inquiry just now is not a question of

words or interpretation of words. But does Paul in this chapter explicitly teach the future resurrection from the grave of the earthly body? Is such the teaching of these verses? Do they obviously and explicitly teach that the very earthly body, or its material particles, are at the last day to be gathered again, and raised an immortal, glorious spiritual body, or do they teach any thing whatever concerning the future resurrection of the earthly body?

CHAPTER VI.

ST. PAUL'S ARGUMENT—CONTINUED.

"And so it is written, The first man, Adam, became a living soul—the last Adam a quickening (life-giving) spirit. Howbeit, that was not first which was spiritual, but that which is natural (animal), and afterward that which is spiritual. The first man was of the earth, earthy; the second man is from heaven. As was the earthy, such are they, also, that are earthy; and as is the heavenly, such are they, also, that are heavenly. And as we have borne the image of the earthy, we will wear (or let us wear) the image of the heavenly. Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption." 1 COR. XV, 45–50, *Lange's text.*

TO a superficial view the bearing of this passage upon the resurrection of the body may not appear. But a careful study of it in immediate connection with the passages already considered, will not fail to discover that its teaching is very direct and explicit in that direction. The author first introduces the two Adams—the original parents of our twofold humanity—the earthly, natural, and

the heavenly, spiritual. The general relation of these two Adams to our humanity is more fully indicated by the author in Romans ch. v. His teaching here is that the first Adam was made, or became a living soul; but was of the earth, earthy, natural, *animal.* The last Adam was from heaven, a quickening, or life-giving spirit. The first Adam became a living soul only through the reception of the inbreathed Divine life, Gen. xi, 7. And had he continued in living, receptive union with God, he and his race would have attained eventually unto the fullness of immortality and Divine spiritual glorification, soul and body. But this union being severed, he became the head, or parent, of a humanity merely natural, animal, earthly, and subject to sin and death. Such is our humanity without God. To lift it from this low plane of earthiness and animality, of sin and death, up to the actual realization of spiritual, Divine life, and glorification of both soul and body, comes the last Adam, the second man, the Divine human Christ, as the head or parent of the new humanity. Not as the first, merely a life-receiving soul, but a *life-giving* spirit, the Divine life-giver, having

in himself the perfect and perpetual union of the Divine and human, and "power continually to beget this divine, spiritual life, in others;" "so that as the second Adam he becomes the representative and head of a humanity, spiritually and divinely glorified, by virtue of having glorified human nature in himself by the power of the Divine Spirit, in a life of sinless purity, and his resurrection triumph over death." Thus "he became henceforth, in his newly quickened and glorified corporeity, the Divine organ for that life renewal, that quickening of the dead, which reaches its ultimate realization in the quickening or raising of the body."

Thus, according to Paul's teaching, we are to accept Christ as the second Adam, as the divine, life-giving power in our humanity, not only as having glorified and raised to the fullness of divine, spiritual life the Adam humanity as assumed by himself, but as actually imparting to us and exerting in us this life-giving power. Now, the question is, does this quickening, divine life-power extend to the earthly body? Does the author in this teaching include the fact of the spiritual

quickening and glorification of the earthly body? That he certainly does directly refer to the body in this connection is manifest. To what else can he refer by the "image of the earthly," "corruption," "flesh and blood?" And by changing the image of the earthly for the image of the heavenly, and inheriting or entering the kingdom of God in incorruption, what can be meant but the spiritual glorification of the body? And by the "image of the heavenly," "incorruption," what can be meant but the glorified spiritual body? To my perception, at least, it is very clear that Paul both teaches the glorification of the body and that it is to be quickened and glorified through the divine, life-giving power of Christ. A most vital fact is this, underlying the whole question of the future life of the body. And this fact is overlooked by every theory of the resurrection of the body which I have ever examined; and in this is found the fatal defect in the two leading theories, the psychical and the literal, material. The one seems to overlook entirely the fact of the glorification of *the* body, and seems to see only the rising at death of *a* body, a psychical or spiritual body

which has in some way inter-existed in the earthly. It allows the natural body no part in the resurrection at all. But such does not seem to be Paul's philosophy. His idea seems to be that it is in some sense the earthly body that is raised. *It* is sown, *it* is raised, so that the immortal, spiritual body is no more another body, absolutely distinct from the natural, than is the regenerate, sanctified soul another soul, absolutely distinct from the natural soul. Somehow the one is *born out of the other*. *How* this is *we* can no more tell in the one than in the other. The fact is all we have to do with. The other can see a bodily resurrection in nothing that does not in some way operate the gathering up of the dust of dead bodies from the earth. It does allow, indeed, that Christ may have somewhat to do with the quickening of the body, but it can only be by exercising his miraculous power in gathering up its dust particles at the end of the world. It denies that he can have any thing to do with it before death, or at death, or soon after death. It seems to have no perception of the fact that the indwelling divine life-power can or does reach even to the

mortal body, imparting to it the embryo of its new, immortal, spiritual form. It denies the possibility of death being but the birth of a higher form of corporeal life. It insists on leaving the body under the absolute dominion of death for ages before it can have a resurrection. But such is not St. Paul's philosophy. His idea is that the divine, life-giving power of the indwelling Christ does operate the glorification of our humanity, both soul and body. This was truly so of the Adam humanity as personally represented in Christ. In him that humanity was divinely glorified, *soul and body*, and it was only through such glorification that he became the divine life-power to raise that humanity in us out of its fallen state. Now, that Christ as the life-giving spirit does, through spiritual regeneration, beget in the natural soul the new, divine life, called elsewhere by Paul the "new man," the "inner man," the "spiritual man," is perceived and believed by the Christian mind generally. But why is it not perceived that this new man in Christ Jesus, this new spiritual humanity, must include both the idea and actuality of *a body?* Must not the regenerate spiritual man

in Christ, the second Adam, have a spiritual body as truly as that the old, natural man in Adam has a material, earthly body, so that spiritual regeneration as truly includes the fact of a spiritual body as that natural generation includes the fact of a material, natural body? And must it not be true that this spiritual body does in some sense find its embryo within the natural body, so that it is first that which is natural, afterward that which is spiritual? Then we may safely assume that the life-giving spirit does extend in its regenerating power even to the mortal, natural body. That this is St. Paul's idea seems to be very clearly indicated at Romans viii, 10, 11.

Next we may inquire as to the time and order of this quickening or making alive of the mortal body. Is it to be accomplished in no other way than by the miraculous gathering again of the earthly dust at the end of time and fashioning of it into a spiritual body suddenly, without regard to the laws of either natural, psychical, or spiritual life? Come from where it may, sustained by whom it may be, such a conception of the quickening and future life of the body can not be found

in the teachings of St. Paul or of the whole New Testament. Paul's teaching manifestly is that it is *by* or because of his Spirit which dwelleth *in you* that the mortal body is made alive. It is by the begetting or implanting within it the germ principle or embryo of its new, immortal, heavenly form, so that the death of the old becomes but the full condition of the birth of the new.

This conception is thus finely stated by a modern commentator. Speaking of the death and corruption of vegetable bodies as the conditions of new forms of life, he says: "Essentially the same process occurs in the resurrection of the dead. Corruption is only the dissolution of that which was the result of a previous vital development, in order that the germ of a new body which was included in the inmost kernel of the old, may break forth and unfold itself into a new and living organism." So that the death and dissolution of the earthly body are but upward steps in the regenerate order of man's corporeal life. It is being changed from the image of the earthly natural into the image of the heavenly spiritual—from corruption into incorruption. It is a giving

back to the kingdom of matter the flesh, bones, blood, and other elements which evermore belong to it, and which can not enter into the kingdom of God. "Now this I say, brethren, that flesh and blood can not inherit the kingdom of God: neither doth corruption inherit incorruption. Behold I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Once more. The teaching in these verses is concerning the bodily state of those who should be alive on the earth at the end of the age and full revelation of the Lord, and final consummation of the rising of the dead in Christ from hades. They of course would not

attain to the resurrection of the body, because they would not *die*. The consummation will come upon them finding them still in the image of the earthy—still abiding in the earthly house. What shall they do? In verse 50, Paul teaches very clearly that *flesh* and *blood* (the earthly body) can not enter the kingdom of God. That is, the spiritual, heavenly, glorious state on which redeemed humanity is to fully enter at the coming of the Lord and after the general resurrection. That is a state for which the earthly body is wholly unsuited. Corruption can not inherit incorruption, verse 50; that is, a state of incorruptible *everlasting* life to which mortal corporeality can not rise. All who have reached that state are the children of the resurrection. They have been raised from the earthly into the spiritual, have dropped the image of the earthy and have risen in the image of the heavenly. Then what shall we do who are in the earthly? "Behold, I shew you a mystery; we shall not all sleep (or die), but we shall all be *changed*." We who shall be alive will not attain to the image of the heavenly by having the earthly put off through death, but we shall be changed

suddenly; this corruptible, this mortal, shall *put* on incorruption, and this mortal immortality; so we shall enter the kingdom of God, the glorified heavenly state, the New Jerusalem, with the dead who shall be raised incorruptible in the spiritual bodies, the heavenly, with which they were clothed upon at death. Then, *when this* corruptible has put on incorruption, this mortal immortality; when we who are alive at his coming have dropped the image of the earthly and been clothed in the heavenly; when the dead are raised in the same incorruptible bodies from hades, *then* shall rise that triumphant shout from the whole redeemed humanity, O *death*, where thy sting? O hades, where thy victory?

But not losing sight of our main inquiry, let us consider what these passages last examined teach concerning the future resurrection of the flesh. If anywhere in these verses the future resurrection of the body is taught it must be in verse 52, "the dead shall be raised incorruptible." For, manifestly the teaching elsewhere is concerning those who should be alive at the trump sounding. And just what is taught in this verse must depend upon the

meaning of the dead. Must we allow to *οἱ νεκροί* its uniform New Testament meaning, or must we limit it to mean the bodies of the dead, so that it would read, "and the bodies, or dead bodies, shall be raised incorruptible?" Inquiry may be assisted here by a parallel passage in which Paul substantially restates the very same thing, 1 Thess. iv, 14, 15: "For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God *bring with him*. For this we say unto you by the word of the Lord, that we which are alive and remain at the coming of the Lord shall not prevent them which are asleep, ... and the dead in Christ shall rise first." Now of *whom* or of *what* does Paul speak? *Who* or *what* is meant by *them*, the dead in Christ? etc. Does Paul mean the earthly bodies of the dead? Is it as though he should say, "Even so the *dead bodies* which sleep in Jesus will God bring with him; we which are alive shall not prevent the *dead bodies* which sleep in Jesus; and the *dead bodies* in Christ shall rise first, and the *dead bodies* shall be raised incorruptible." What can be meant by God bringing dead bodies with him when he comes to

raise the dead and change the living? From whence would he bring them? Now is it not manifest that to fill the term dead in these texts with the meaning of σῶμα, or body, destroys their meaning? But allow it its true, full New Testament meaning, and the teaching is plain enough. At the coming of Christ at the time of the great awakening to life and immortality, the *dead* in Christ will be raised from hades *in persona propria*, incorruptible in the spiritual bodies with which they were clothed at death suited to their individual state or development in spiritual life as they entered the place of the dead. And the living (in Christ) shall be changed, clothed upon with the same spiritual, incorruptible corporeity through the sudden operation of the quickening spirit of Christ; and together they shall enter the new order, the heavenly state of the redeemed humanity.

Now, however it may seem to you—to my perception there is nothing in the letter or spirit—in a single verse or the continued connection of this most grand argument, which teaches the future resurrection of the *flesh;* that is, of *any* portions or particles of the

earthly body which, after death, enter into the general circulation of matter. But concerning the resurrection of the body it teaches me that in this earthy state is implanted within the mortal body, by the regenerative operation of "the life-giving spirit," the germ of its new immortal, spiritual, and heavenly life and image, so that death is but the condition in the order of developing life through which the body rises to its new and higher order of immortal, spiritual life, so that the dying person, whatever his state of regenerate spiritual life, is clothed upon at death with a spiritual body, born out of the earthy, and just suited to the state of existence on which he enters in hades, and in which he will rise from the dead when he attains to the resurrection and the life in Jesus. And such a view of the resurrection is to me a very glorious one.

It may be well to consider in this connection the more detached portions of the Word in which the σῶμα, or body, is mentioned—whether they will harmonize with the teaching of this chapter. At Romans viii, 11, we read: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up

Christ from the dead shall also quicken (or make alive) your mortal bodies by (or because of) his Spirit, which dwelleth in you." This passage is generally understood to have direct reference to the resurrection of the body. But what manner of bodily resurrection does it teach? When and how is the mortal body to be made alive? Does it teach a long, future raising of the same mortal body from the grave?—that the life-giving Spirit is to quicken it by dwelling in the dust, or by coming to the earth to make it alive again at the end of time? Surely it teaches nothing of the kind. But it does teach that the mortal bodies of believers shall be made alive because of the life-giving Spirit which dwelleth in *them*. How plain is this when we understand it as teaching that the indwelling, regenerating Spirit extends in its life-giving operation even to the mortal body, begetting within it the germ of its immortal, spiritual form! And how perfectly it harmonizes with the previous teachings of 1 Cor. xv! At verse twenty-three, in this same chapter, we read: "And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan

within ourselves, waiting for the adoption (to wit) the *redemption of our body*." By the redemption of the body does the author mean its future resurrection from the earth, or does he mean the same that he does at verse 11? That he does mean the latter will be more fully apparent as we come to consider his teaching at 2 Cor. ch. v. Again: Phil. iii, 20, 21, "For our conversation is in heaven: from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." This teaching refers directly to those who should be alive at the coming of the Lord, alluded to in verse 20. And the change here spoken of corresponds to that of 1 Cor. xv, 52, 53, and 1 Thess. iv, 14–18. But suppose the change to be predicated of those who die in Christ. When and how is the vile body to be changed? Can it be possible that Paul means to teach that Christ at his coming will gather up the material particles of their dead bodies, and fashion them into the likeness of his own glorious body? Surely not. By the

working whereby he is able to subdue all things unto himself, what can be meant but the operation of the Divine Spirit dwelling in the natural man, and ultimating in the immortal glorification of even the vile body, fashioning it after his own glorious body?

Once more: 2 Cor. v, 1–8, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

To me it does seem that the perfect harmony of this most suggestive passage with all that St. Paul elsewhere teaches must be apparent at a glance. But we will consider it a moment. The key to the meaning of the whole passage is found in the specific meaning of the figurative terms used in the first verse. And by the earthly house of this tabernacle, or tent-dwelling, what can be meant but the earthly body? By the dissolving of this house, or taking down this tent, what can be meant but the death or dissolution of the body? And by the building of (or from) God, not made with hands, eternal in the heavens, what can be meant but the immortal, heavenly, spiritual body, set forth in the strongest possible figurative contrast with the earthly mortal body? In this strong, figurative language, the author, as saith Neander, "is here speaking of a higher heavenly organ, to contain the soul, instead of the earthly body." And what can that organ be but the new spiritual, immortal, glorious body, of which the author speaks at 1 Cor. ch. xv? Thus understood, the teaching of this whole passage, otherwise obscure, is plain enough. It speaks of life in this world in the

body as a temporary tent-dwelling in the "earthly house," "tabernacle," a "being burdened," "groaning," "absent from the Lord." The idea is that of one staying in temporary discomfort in a tent, or inferior dwelling, waiting for the completion of a more substantial and splendid mansion for a permanent abode. It speaks of death as a "dissolution of the earthly house," as being unclothed, and clothed upon, absent from the body, present with the Lord. It is a passing, or rising out of the earthly, mortal, corruptible body, and being clothed upon of the heavenly, immortal, incorruptible, spiritual body, *mortality* (or the mortal part) *swallowed up of life!* Is not this the obvious, unforced meaning of this passage?

And I ask, in all candor, does such teaching give any foundation whatever for the commonly received theological notions that death is the rending in twain of soul and body—that the soul must go *somewhere*, an unclothed, formless, bodiless ghost—that it must wait for ages before it can have a body, and must then return again to this earth to find it? It is manifestly his teaching that the soul, or spirit-man, the *real* man, is not unclothed,

but clothed upon. He changes one body for another. The dissolution of his earthly house is but the condition of his being clothed upon with his heavenly house—*mortality* being *swallowed* up of *life*. And nowhere does St. Paul, or any other New Testament author, so much as hint that between the dissolution of the earthly, mortal body, and the being clothed upon with a spiritual body, there must be a hiatus of centuries and ages, during which the spirit-man must exist in a state of personal disorganization—one part in the skies, or somewhere else, and another part in the dust of the earth. Nor is there a hint that when the time does at last come for him to be put together again, his soul must wander back again to the grave-yard to look for his heavenly body and the lost ruins of his old earthly house, which perished ages before. All such conceptions of the resurrection are after the traditions of men, and not of the Word of God.

Now, so far as I know, we have considered every passage in the New Testament which speaks of the body in direct or indirect connection with the resurrection, except those passages which speak of the resurrection of

the Lord. These will be a subject for another chapter. I have aimed simply to ascertain just what these Scriptures do teach. There are many other passages in the New Testament which speak of the resurrection of the *dead*, but not of the body. I know of no one that conflicts with this general teaching of St. Paul.

CHAPTER VII.

THE RESURRECTION OF JESUS.

IN calling your attention to this great central fact in the history of our redeemed humanity, I shall deal in no theory or speculation, attempt no display of rhetoric or rhapsody. I shall take the statements of the New Testament authors just as they are in our English translation. I will attempt no criticism, no new translation, no comment, no interpretation, no exegesis. I will take the great fact of the resurrection of Jesus just as stated, and press inquiry in a single direction, toward a single point. *What do these Scriptures and this grand fact of the resurrection of Jesus directly and obviously teach concerning the future resurrection of the bodies of the dead from the grave?*

This, of course, is a very important inquiry, important in itself, but doubly so to us in

the course of these suggestive inquiries; for, should it appear that these Scriptures and this great fact do indeed teach that the earthly bodies of the dead are to be raised from their graves at some future time, then must we admit that we have misapprehended the general teachings of St. Paul and of the New Testament on this subject. I will especially endeavor to avoid doing the harm to these important Scriptures which is usually done by the advocates of cherished dogmatic theories of the resurrection. They have usually pressed them into the service of their favorite theories, regardless of the twofold phenomena which they reveal concerning the resurrection of Jesus. That the statements of the Gospels, when allowed to speak for themselves, do reveal a twofold or double phenomena is evident—namely, the literal, material, and the spiritual, mysterious—or, briefly, the objective and the subjective.

The following brief synopsis of the history of the Lord's resurrection, culled from the different authors, sufficiently indicate the twofold phenomena attending that glorious event:

"Now, upon the first day of the week,

very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus." Luke xxiv, 1–3.

"Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord." John xx, 18–20.

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my

hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them." Luke xxiv, 36–43.

"And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." John xx, 26–28.

"But Mary stood without at the sepulcher, weeping: and as she wept, she stooped down, and looked into the sepulcher, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain: and they say unto her,

Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." John xx, 11–17.

"And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that

they should not know him. And they drew nigh unto the village whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight." Luke xxiv, 13–16, 28–31.

"After that, he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them." Mark xvi, 12, 13.

Thus we see from the objective statement of the great fact it does not seem to go beyond the tomb, and is throughout a fact purely physical and natural. Thus, we see the body of the Lord laid in the tomb. We know it is dead. We see it secured and guarded there against the possibility of being removed by human agency. We see the tomb opened on the morning of the third day, and

empty. We see the risen Christ again with his disciples, in the same material body that was in the tomb. We hear him say to his doubting and unbelieving friends, *Handle* me and see, for a spirit hath not flesh and bones, as ye see me have. Behold my *hands* and *feet*, that it is *I* myself. We see the wounds of the nails, and we even see him eat of broiled fish and of an honey-comb. Thus, looking alone at the objective statement of the Lord's resurrection, the whole fact would seem to be little else than the revivification of the earthly body.

But when we look also at the subjective we are led beyond the tomb to the under world. We hear Jesus say to the penitent thief, *To-day* shalt thou be with me in *paradise*. We hear it said of him that he descended into the lower parts of the earth, that he went and preached to the spirits in prison, that his soul was not left in *hades*, that *he* rose *from* the *dead*, led a multitude of captives, and that he has the keys of death and of hades, thus unmistakably connecting the fact of his resurrection with the spiritual world, making it as truly a fact of the spiritual world as of the natural. Moreover, an hour or so after his

resurrection he was seen of Mary Magdalene, one who knew him most intimately but three days ago, and, though she conversed with him, she knew him not. The same day he walked and conversed with two of his most intimate disciples for a mile or more, but they knew him not. His personal appearances to his disciples were sometimes very sudden, mysterious, being at once present in the midst of them in the room where the doors were shut, most likely locked. Sometimes his appearance was so unearthly, so awe-inspiring, as to fill his friends with terror and fright, and at times he suddenly *vanished* out of their sight. Moreover, there is no evidence that Jesus, during the forty days between his resurrection and ascension, was a resident of this world at all. The most obvious inference from the record is that he was not a resident of this world, that his appearances to his disciples were rather visits with them of longer or shorter continuance, and evidently sometimes very sudden, unexpected, and supernatural; and there is no evidence that he was ever seen, in the body or otherwise, by any persons but those of his own disciples and

friends, who were more or less spiritual. That he was ever seen by any of the world or in any earthly locality, as he had been previous to his death, there is no evidence at all, and the obvious inference is that he was not. And, finally, after a time—"forty days"—he disappeared from the sight of his disciples, and was seen of them no more.

Now, unfortunately, these twofold physical and spiritual, natural and supernatural phenomena, are lost sight of by theorists and dogmatists in their attempts to establish their favorite doctrines of the resurrection. Thus on one side, in defending the material idea of the literal bodily resurrection, the spiritual facts are lost sight of, or made nothing of; and theorists seem to see only the material physical facts of the Lord's resurrection. They see in the risen body and personal appearings of the Lord nothing differing from the same natural body that died; thus reducing the whole stupendous fact of the Lord's resurrection to a reanimation of the fleshly body, and even allowing the necessity of its going through some process of change, or spiritualization, before ascending to the heavenly world. On the

other hand others, in maintaining the more spiritual theories of the resurrection, quite lose sight of the obvious physical facts, and seem to see only the spiritual. Some go even so far as to reduce the whole fact of the resurrection to a myth. Others, looking only at the supernatural, see only the rising of a psychical body, and not the earthly body at all, and have to invent some chemical process by which it was disposed of. Thus we see how these Scriptures are warped and twisted, now this way, then that way; magnified on this side, then minified on that, until the candid, unbiased mind, who would see the harmony of both, give to each its full meaning, and thus arrive at the twofold sense and teaching of these Scriptures, and the full significance of that transcendent fact, the resurrection of the Lord Jesus, will find it necessary to discard very much from every existing theory of the resurrection. Then taking this twofold objective record, just as stated by the different New Testament authors, what are the actual *facts* they state? 1st. That Jesus, who was crucified, whose body was laid in the tomb of Joseph, did actually appear to, and converse with

his disciples and friends after his death; so that he had an actual personal existence after death. 2d. His resurrection was a fact in the spiritual world as truly as in the natural world; that is, it consisted as truly in the rising of his soul from hades as in the rising of his body from the tomb. 3d. After his resurrection he was no longer a resident of the natural world, was never seen of any except his own disciples, and only appeared to these ten times during forty days; after which he was seen no more. 4th. At times his appearance was very natural; he seemed clothed again with the very material body that had been on the cross and in the tomb. At other times his appearance was spiritual, mysterious—sudden, and he vanished suddenly out of their sight. 5th. It is manifest from the concurrent statements of the record, that his resurrection included the fact of the spiritual glorification of the body. 6th. That the glorification of the body was accomplished within three days after his death, or, at most, within forty days; so that he ceased to be a resident of Galilee in a natural body of flesh and bones, and became a resident of the heavenly world, in a spiritual, immortal,

divinely glorified body. At least to my perception such seem to be the facts established by the objective and subjective statements of the record. And beyond these facts can we go without walking in the light of our own kindling? *How* these facts were accomplished no mortal can tell. That transcendent scene in the tomb, where a mortal earthly body first felt the life-giving, divinely transforming power of the Spirit, was witnessed by no human eye—perhaps not by angelic eye. Just how that body was transformed; just what portions of its elements entered into the glorified spiritual form; just what was the nature of that body, which could be now most naturally material, a moment before or a moment afterward be wholly unrecognizable, or vanish suddenly from sight, and be wholly invisible to natural sight, no mortal can tell. And why should mortal attempt to speculate? Our task is simply to inquire, What do these Scriptures and these facts, concerning the resurrection of Jesus, positively and explicitly teach concerning the future resurrection of the dead bodies of men? We may know what the advocates of different theories of the resurrection *say* they teach;

but in these inquiries we have nothing to do with what men say, but with what the Word itself teaches.

That these Scriptures are full of Divine teaching concerning the resurrection of the dead, and concerning the fact that resurrection does extend to the earthly body, is as blessedly true as it is obvious. They establish the fact that Jesus rose the first from the dead in hades; and this establishes the fact that all who die or enter there with even a spark of his Divine life in their souls, will rise also, but every man in his own order. 1 Cor. xv, 23. And the fact that Jesus' resurrection included the immortalizing and glorification of his body, establishes the fact, the resurrection of all the dead in him does extend to the immortalizing and glorification of their bodies, even like unto his own glorious body. But when? and how? In all these Scriptures, which reveal the twofold fact of the resurrection of Jesus, is it so much as hinted in a single text, or all together, that the resurrection or glorification of the body is not to take place until centuries after death? And where is it so much as hinted that the resurrection of the

body, when it does take place, is to consist in the gathering again and glorification of the dust particles of the earthly body? so that the *fact* of such a future resurrection may be said to rest on the unmistakable "thus saith the Lord," and not at all upon human interpretation or dogmatism? Can you find such text or texts in the revealed history of the Lord's resurrection? Then, if such resurrection be taught, it must be by the *fact* of the rising of the Lord's body itself. But does the fact that the body of Jesus was raised in three days after death, before corruption, explicitly establish the fact that the dust of disorganized bodies will be gathered again, centuries or ages hence?

Just take the fact itself, in all its variety of statement, but divested of all that poetry, religious fervor and imagination, Church dogmatism, and theological inference and interpretation have thrown around it, and added to it—just the fact, in all its fullness, that the body of Jesus was raised from the tomb—what does that obviously and directly establish concerning the resurrection of dead bodies in general? It certainly gives a foundation

for faith in *a* resurrection, and glorification of the bodies of all who believe in him. But does it obviously settle the fact that that resurrection can not be realized until ages after death, and that it must consist in the gathering again and glorifying of the very earthly body that mingled with the earth? It is urged that it does teach such resurrection because the resurrection of the body of Christ is the "*pattern*" of the resurrection of the human body; and as that consisted in the raising of the very earthly body that was laid in the tomb, so must the other consist in raising the very body that is laid in the grave. But *who* teaches that the resurrection of Christ is such *pattern?* Is it taught in these Scriptures, or anywhere in the New Testament, or does it simply rest upon theological authority? How can any thing be called a pattern of another thing unless all the essential, and even the lesser characteristics of the former can be reproduced in the other? How can the resurrection of Jesus be a pattern of the resurrection of the dead, unless at least the essential facts of his rising can be reproduced in the other? But is this at all possible? Thus, his

body was raised in a little less than three days. The bodies of the dead have been in dust for centuries; may be for centuries more. His body saw no corruption. Though truly dead, yet there was no decomposition, no disorganization, so that the organism was not even seriously impaired. But the bodies of the dead have been utterly disorganized, their identity even lost, and their very particles all commingled into the ten thousand, thousand combinations of matter, and entered into infinite variations of vegetable and animal life. Now, will it be *pretended* that the uncorrupted body of Jesus in the tomb is a pattern of these bodies of the dead lost in dust? Can it be said that the re-inhabiting (so to speak) of that still organized body, is a pattern of the gathering up out of the ten thousand forms of matter and organic life of the dissipated particles of these bodies? What single fact of the order of the resurrection of the body of Jesus can be reproduced in the future gathering again of an earthly human body? Not one. Then it is the pattern of no such resurrection, except in assumption? And this assumption is contradicted by the direct teach-

ing of Paul: "Even so in Christ shall all be made alive; but every man in *his own order*."

Thus the resurrection of Jesus, both in his rising from hades, as the first from the dead, and in the rising of his body from the tomb, was after his own order, according to a pattern which himself alone could fill. A resurrection any less *natural*, literal, and obvious, or any less spiritual, supernatural, and mysterious, would not have met the circumstances of that time, or filled the relations he sustained to the world of the living and the world of the dead, or met the conditions of his mission as the Savior, the Redeemer, the resurrection and the life. Doubtless he could have attained to his bodily resurrection without it ever being perceived in this world, or known by even his most intimate disciples or friends. But how would Jesus and the resurrection ever have become the power of the Gospel in the Christian Church but for the objective physical demonstration of the fact in the natural world? But to limit the whole stupendous fact to these material manifestations, and insist that in this is to be found the pattern of the resurrection of the dead, is not only a mere dogmatic as-

sumption, but also a very stupid and absurd one.

What, then, does the resurrection of Jesus, both as a fact and in its inspired history, establish concerning the resurrection of the bodies of the dead? 1. As his resurrection did ultimate in the spiritual glorification of his earthly body, is it not a fact that the resurrection and the life will ultimate in the same in us? This fact is put beyond supposition by the teaching of Paul already considered, that he will quicken our mortal bodies, and change our vile body, fashioning it like unto his own glorious body. But as to the time or the manner in which this is to be accomplished is there a word of specific, direct teaching? Certainly there is no hint that it is to be done not until long after death. But, on the contrary, the foundation for inferential theory or dogmatism is all on the other side. Did not the resurrection and glorification of the Lord's body begin, at the furthest, within three days after death? Was it not completed, at the furthest, within forty? Then, taking his resurrection as the pattern, why may not the same work be accomplished

by the same divine power within the same time? Nay, we might assume that the divine life-giving power had extended to the earthly body of Jesus even before the throes of death reached it; that this power ceased not its life-giving operation for a moment until the body reached its glorified state; so that Jesus was the first in the order of our humanity to whom death was a transition from the earthly, natural, to the heavenly, spiritual. But we must not speculate, and all I will say is that in the resurrection of Jesus there is nothing to contradict the view of the spiritual glorification of the body we have already considered in the general teaching of St. Paul and other New Testament authors. To my perception there is a beautiful and wonderful harmony.

In connection with this New Testament history of the resurrection of Jesus is a remarkable statement by Matthew which requires a passing notice. The passage is found at Matthew xxvii, 52, 53: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

Now, taking these remarkable verses just as we find them, the fact just as stated, raising no question as to the genuineness of the text; no question as to who is meant by the saints, whether those who had been a long time dead or those who but recently had died; no question as to whether this is to be accepted as a physical fact, a literal coming forth of the material bodies of the dead saints, appearing in the literal streets of the literal Jerusalem, seen of the disciples with their natural eyes, or whether it was an appearing of the spiritual bodies of the saints in the spiritual Jerusalem or holy city, and seen of the disciples in vision or by their spiritual perception: but taking the fact just as stated, with the single inquiry, What do the *text* and the *fact* obviously, directly teach concerning the future resurrection of the flesh? Do they obviously and directly teach that the earthly bodies of all the dead saints will in like manner come out of their graves at the end of the world? Do you and I find here an express and direct "thus saith the Lord" for the doctrine that our dust will be gathered from the graves, so plainly that our

faith in such a resurrection will rest not at all upon inference, human interpretation, and dogmatism? Rather may we not truly say that concerning the *time*, the order, or in what the rising of the body consists, these verses teach nothing whatever? The fact of the bodily rising of saints in temporal connection with the rising of the Lord is very significant in its testimony to the general fact of the resurrection of the dead, and to the fact that that resurrection extends in some way to the bodies of the dead. But to press these verses into the support of any doctrine or theory of the bodily resurrection which we would sustain, is simply making them say by our own inference what they do not say at all; and, when we look closely and impartially, we are astonished to find how much of our doctrine and theology do thus rest on mere human interpretation of the letter of the Word, and especially on this glorious theme of the rising of the dead.

CHAPTER VIII.

COLLATERAL INQUIRIES—CONFUSION OF DOCTRINAL STATEMENT—NO DEFINITE STANDARD OF DOCTRINE.

HAVING now, to some extent, at least, exhausted the inquiry concerning the direct teaching of the New Testament in relation to the future resurrection of the earthly body, we might here rest this feature of the subject, and at once proceed with the more general question. But there are certain collateral arguments which must be noticed in order to complete this inquiry.

And first of all is the very difficulty which must environ any doctrine thus resting upon human dogma and the too literal interpretation of the Word rather than upon the explicit teaching of the Word itself. I mean the difficulty of determining just what is implied in such resurrection, and of securing an explicit and uniform statement of it which may be

accepted as an article of faith. We can not better point out this difficulty than by noticing the teachings of some of the leading minds and theologians of the Church during different periods of her history. In the very numerous creeds and doctrinal symbolisms of the Churches during the last eighteen hundred years there has been much of unanimity in putting forth the future resurrection of the body as an article of faith, and at the present time the Church of Rome, the Greek Church, the Church of England, the Protestant Episcopal, and a few others still retain the ancient symbolism of the resurrection of the *flesh*, while among the many other Protestant Churches there is considerable variety of statement in creeds; but in almost all the future resurrection of the body is in some degree put forth as an article of faith. But *what* is to be believed? What is implied in such resurrection of the body? It is vain to say that the intelligent, thinking mind of Christendom to-day, in the Church and out of it, is to be satisfied with the simple formula, "*Credo carnis resurrectionem.*" The very fact that the advanced theological minds of the

Church have ever been laboring to doctrinally state what is implied in such resurrection is conclusive that they sought a reason for their faith, and to lay a foundation for the same faith in others, and in this earnest and sincere effort to give doctrinal form and shape to this article of faith they have but demonstrated the difficulty which environs it. During the earlier centuries of the Church the general and uniform teaching was that the resurrection would consist in the raising again of the very same fleshly body that lived on earth,* that the body would rise with all its members. Even *cripples* and deformed bodies would be raised as such, but would be subsequently made perfect. Jerome teaches that the identity of the resurrection body with that laid in the grave will be maintained even to the hairs and *teeth*, for there is to be gnashing of teeth in the world of woe. Thomas Aquinas insists that hairs and nails are ornaments of man, and therefore quite as necessary as blood and other fluids, but at the same time teaches that no other matter will rise from the grave than what exists at death. How, then, with

*Shedd's Christian Doctrine, Vol. II, pages 403–406.

those who happen to be baldheaded and toothless at death, and those who have attained to even a quarter of a ton and those who have been reduced to mere skeletons before death? Among the Jews it was taught that God has a trumpet a thousand ells long; at the first blast on the last day the earth will be shaken; at the second the dust of dead bodies will be separated; at the third the bones will come together; at the fourth the members will wax warm; at the fifth the heads will be covered with skin; at the sixth souls will enter their bodies; at the seventh all will come up out of the earth. It was also taught that all the bodies of dead Israelites must rise from the valley of Jehoshaphat, and that all who were buried in other lands would have to scratch their way to Palestine through the earth with their nails before they could rise.* And among the ancient Rabbins the theory was maintained that there was somewhere in the body an indestructible bone called Luz, which was the seed of the resurrection body. This seed-bone was supposed to be so indestructible that, though pounded on anvils with heaviest

*Mattison on the Resurrection, pages 18–20.

hammers, though burned for ages in hottest fires or furnaces, though soaked for centuries in strongest solvents, yet it remained nothing affected, and at the last would grow into a perfect material body. Tertullian thought that the *teeth* were providentially made eternal, so as to serve as the seeds of the resurrection, while Augustine held that every man's body, however dispersed here, shall be restored perfect, complete in quantity and quality. The hairs which have been shaved off, the nails which have been cut, shall not be restored in such enormous quantities as to deform their original places, neither shall they perish, but shall return into the body into that substance from which they grew.*

In more modern dogmatism we have about the same variety and contrariety. By many it is taught that death results immediately in entire unconsciousness, the body returning to dust, while the soul remains in the grave or elsewhere in a state of unconsciousness until the last day, when at the sound of the trump both will rise up together, while others teach that at death the soul goes immediately to hell

*De Civ. Dei, lib. xxii, chap. 19, 20.

or heaven in conscious misery or happiness, while the body tarries in the earth until the resurrection, when the soul comes back to earth, re-enters the body, and returns again to hell or heaven. Dr. Gregory reasons thus: Man was constituted a being by the union of two substances essentially different, spirit and matter, and was destined to continue a mixed being forever; therefore the resurrection of the same body is necessary for the existence of the man beyond the grave. Moreover, he urges the resurrection of the same body that it may share the rewards and punishments of the soul for deeds done in the body, as it is the man, not a part of him, which shall be rewarded or punished. Dr. Hody on the resurrection says, "To speak properly, the body is not capable either of sinning or doing well. It is only the instrument of the soul, and the arm that stabs sins no more than the sword."

Dr. Burnett teaches it is of no great consequence to us whether we have the same particles, or others of equal dignity and value, or what shall become of our cast-off carcasses, when "we shall live in light with the angels."

Dr. Hitchcock teaches that "it is not neces-

sary that the resurrection body should contain a single particle of the body laid in the grave, if it only contains particles of the same kind, united in the same proportions, and the compound be made to assume the same form and structure as the natural body."

And the highly metaphysical Drew, somewhat after the philosophy of the ancient Rabbins concerning the seed-bone, luz, teaches that the resurrection does not contemplate the gathering again of the particles of the old body, but that there is in connection with the body a certain *germ*, or incorruptible particles, incapable either of increase or diminution from birth to death, so fine and subtile that no microscope can detect them, no chemistry decompose them, and which, remaining in a state of incorruptibility, shall put forth a germinating power beyond the grave, and become the germ of our future bodies, and that no other particles will ever be raised.

On the other hand, Bishop Hopkins says of the body: "It shall be raised an entire and perfect body. Not a *dust*, not an *atom* that is necessary to the integrity of it, shall be lost, and, though they are scattered up and down

the world, and confusedly mixed with other beings, yet, by the omnipotence of God, and the ministry of angels, every dust shall be picked up again, and set in its own due place and order."

So also Dr. Spring: "Whether buried in the earth, or floating in the sea, or consumed by the flames, or enriching the battle-field, or evaporated in the atmosphere, all—from Adam to the latest born—shall wend their way to the great arena of the judgment. Every perished bone, and every secret particle of dust, shall obey the summons, and come forth."

Thomas Aquinas teacheth that no other substance will rise from the grave except that which belongs to the individual at death.

Archbishop Tillotson, in answering the common objection to the resurrection of the body, based upon the fact of its being devoured by animals and men, urges that "no one needs be in want for a body of his own at the resurrection, as any one of those bodies which he had ten or twenty years before death, was every whit as good, and as much his own body as that which was eaten."

Dr. Mattison supposes that the stomach and

the organs of reproduction will be destroyed, and be unnecessary in the new body.

Dr. Watson also supposes it will be the *same* body, but that great changes of a particular kind will take place. "In the resurrection they shall neither marry nor be given in marriage, but be as the angels of God. This implies a certain change of structure. And we may gather from the declaration of the Apostle, that though the stomach is now adapted to meats, and meats to the stomach, God will destroy both it and them; that the animal appetite for food will be removed, and the organ adapted to that appetite have no place in the resurrection body."

Now it is true these would be considerable changes. And we can not resist the suggestion that changes could hardly stop with these; for, without the stomach, what use would there be for the intestines, liver, duodenum, or any part of the digestive apparatus? And without these of course there could be no blood. Then what need to raise up the heart, lungs, veins, arteries, or any of the organs of circulation or respiration? And without these how could there be muscles or bones; and what use

even for brain or nerves? And with all these left in the grave, of what, pray, would the new body be composed? Yet the Doctor urges that the human form will be retained in its perfection, and the substance of the matter of which it is composed will not be left off; that "the *same* body which is laid in the grave shall be raised out of it."

From among the most modern teachings on this subject I select the following:

"The prevailing idea, as we understand it, when expressed in general terms, is *that the same body which is laid in the grave at death shall hereafter rise out of it, and live again forever;* or, to be still more explicit, that all that constitutes, and properly belongs to the body at the hour of death, and is essential to its corporeal identity and integrity, will be raised again to life, and will go to constitute the resurrection body." (Mattison on Resurrection of the Body, page 14.)

"In the resurrection it is not a *body* that comes forth, but a *man.* It is not a *mere body* that is raised, but the entire *manhood.* In all cases where the dead are raised they are *men* and *women,* and not mere bodies." (Dr.

H. C. Benson, in California Christian Advocate, Vol. xii, No. 38.)

These extracts might be extended into a large volume, and with even increasing contrariety, not to say palpable contradictions. And with such standards of authoritative teaching on this subject, which must one choose in order to be orthodox in the faith? Where Doctors so widely differ, which shall he believe? Surely it would require a large bump of credulity to believe all of them, and not a small one to believe either of them—so, after all, it may be most orthodox to believe neither of them? Thus we find, even in our standard theologies concerning the future resurrection of the flesh, no definite standard of belief. Many—perhaps most—have given the subject but little thought, have no defined views or conceptions concerning it, feel but little or no interest in it; while even in the minds of preachers and theological writers, who essay to teach, there seem to float in strange confusion and contrary theories, notions, doctrines and definitions, from the most crude and materialistic to the most subtle and bewilderingly metaphysical and speculative. We

have already quoted some of these teachings in theological prose. I will add a few in poetry—mostly quoted from Dr. Mattison's late standard work—in which they are used of course as expressive of the orthodox faith on this subject:

"Now monuments prove faithful to their trust,
And render back their long-committed dust;
Now charnels rattle; scattered limbs and all
The various bones, obsequious to the call,
Self-moved, advance; the neck, perhaps, to meet
The distant head; the distant legs, the feet:
Dreadful to view, see through the dusky sky
Fragments of bodies in confusion fly,
To distant regions journeying, there to claim
Deserted members, and complete the frame."

"The trumpet's sound each fragrant mote shall hear,
Or fixed in earth, or floating in the air,
Obey the signal wafted in the wind,
And not one sleeping atom left behind." YOUNG.

"No spot on earth but has supplied a grave,
And human skulls the spacious ocean pave—
All 's full of man—and at this dreadful turn,
The swarm shall issue, and the hive shall burn."

"Each member jogs the other,
And whispers *live you*—brother?

"I know these hands shall wrestle with the turf
That time shall heap upon them all in vain;
Or struggling upward from the stormy surf,
So I be buried in the mighty main.
Yes, 't is not long ere I shall shake the clay
That years have matted on my moldering brow,

And tear the cerements of the grave away
With these same *muscles* that are lusty now."
A. C. COXE.

"These *bones* shall startle then,
And feel strange life again,
And these decaying fibers *leap* to hear.

What though my body run to dust?
Faith unto it counting every grain,
With an exact and most particular trust,
Reserving all for flesh again." HERBERT.

"Forgotten generations live again,
Assume the bodily shape they owned of old,
Beyond the flood." H. K. WHITE.

"Each particle of dust was claimed; the turf
For ages trod beneath the careless feet
Of men rose organized in human form."

"Corruption, earth, and worms
Shall but refine this flesh,
Till my triumphant spirit comes
To put it on afresh." WATTS.

The doors of death were opened; and in the dark
And loathsome vault and charnel-house,
Moving, were heard the moldering bones that sought
Their proper place. Instinctive, every soul
Flew to its clayey part: from grass-grown mold
The nameless spirit took its ashes up,
Reanimate!
The time draws on
When not a single spot of burial earth,
Whether on land, or in the spacious sea,
But must give back its long-committed dust
Inviolate; and faithfully shall these
Make up the full amount; not the least atom
Embezzled or mislaid, of the whole tale.

CHAPTER IX.

LAWS OF LIFE—TEACHINGS OF NATURE—ANALOGIES IN LOWER ORDERS OF PHYSICAL OR MATERIAL LIFE.

THE future resurrection of the earthly body from the grave would be sadly out of harmony with every known law and process of organized life, and finds no analogy or correspondence in all God's life-creating and life-developing order in nature and in man himself. Indeed, it utterly ignores and sets aside all laws or processes of organic life, and rests on the basis of miracle. But where is the evidence or the authority for teaching that organic human life, either physical, intellectual, or spiritual, ever has been or ever will be either created or developed by miracle? Even the original creation of the body from dust, are we to teach that this highest order of organic physical life was suddenly constituted miraculously, without regard to process,

or is it not much more rational to suppose that it was by a creative process through previously constituted laws of organic life? At least we know that the human body as now constituted owes its being to no miracle, but is begotten and developed through established laws and processes, many of which are discerned and even understood. And is it not reasonable and philosophical to suppose that its resurrection, its spiritualization, which is but another step in the developing process of its organic life, is through established laws of spiritual life? Certain it is that, put on this basis, the resurrection of the body is wonderfully illustrated by most striking and beautiful correspondences in the lower orders of organic life in nature, but on the other basis there is not a single analogy in the whole natural world. True, it is generally claimed by the advocates of the miraculous resurrection of the flesh that such analogies are abundant; and such argument is much made of and relied upon. It is even assumed and argued that in the annual palingenesis, or recurrent life of Spring from the grave of Winter, we have a manifold analogical illustration of the

resurrection of the flesh from the grave. Very true, the recurrent resurrection, so to speak, of vegetable life in Spring from the death and grave of Winter does teach very much concerning the resurrection of the body. But how? By gathering up again and putting on anew the identical sloughs and old, rotten foliage of last year? Does the tree, in the new life and beauty of Spring, clothe itself by gathering again and putting on the identical leaves and flower-blossoms which faded and fell as Autumn and Winter approached? Are these ever resurrected in any sense whatever? Does the rose-bush ever clothe itself or bloom again in the foliage and roses which faded as Winter approached? And of all the ten thousand thousand forms of vegetable life which thus droop and die, what single one ever rises again? and where in all the new life of Spring, in all the transformations of life in the whole vegetable world, is there a *single fact* which at all corresponds to the gathering again of the dust of dead bodies from the earth? Not one! not one! But, allowing that the resurrection of the body may proceed according to established laws of organic life, so that even

out of its old sloughs and cast-off foliage, so to speak, it rises in newness of spiritual life, there is in fact correspondence in every single form of the recurring life of Spring; and man may see a beautiful symbol, and even read a prophecy of his own resurrection in every shrub, tree, and flower. But the correspondence is still more suggestive in certain phenomena of insect life, in which there is not simply a renewal of corporeal life, as in the vegetable life, but an actual rising to higher and more elaborate forms of life; for example, the Libellula or dragon-fly, the silk-worm, caterpillar, etc. The wonderful transformations through which these insects pass are familiar to every naturalist; "how the former, when yet an unseemly worm in the water, repairs to the margin of its pond, attaches itself to a plant or piece of wood; how the skin gradually becomes dry and brittle, at last splits open opposite to the upper part of the thorax. Through this aperture the insect pushes its way, now winged, and, thus freed from confinement, begins to flutter, and soon launches away into the air with that gracefulness and ease which are characteristic of this majestic

insect." So of the caterpillar, how it passes through various transformations, and finally, after sleeping in its little self-wrought coffin, it comes forth a beautiful winged butterfly of brightest hues, and basks gayly in air and sunshine, having attained a development of corporeal life astonishingly beyond that of its slug state. Now, to show the difficulty of using these wonderfully suggestive facts, we need but quote from the effort of one of the most acute and able writers. Dr. Gregory, in speaking of the development of the dragon-fly, says: "Who that saw the little pendent coffin in which the inanimate insect lay entombed would ever predict that in a few weeks, perhaps hours, it would become one of the most elegant of winged insects? And who that contemplates with the mind of a philosopher this curious transformation can deny that the body of a dead man may at some future period be again invested with vigor and activity, and soar to regions for which some latent organization may peculiarly fit it?" But could the unbiased mind of a philosopher see any analogy whatever between the little pendent coffin with a *living insect in it* and the body of a

dead man? In the former the laws of organic life are busy at work in evolving the higher development of corporeal life; in the latter there is no life at all, and the body is abandoned to decay and disorganization. How can a true philosopher fail to see that the analogy in this case is between the body of the dead man and the little pendent coffin or slug after the winged insect has gone out of it? And will he not inquire, Will this little pendent coffin itself ever fly away? Will the winged dragon-fly ever return to enter it again, or will it or any of its particles ever again form any part of its body? Where in all the developing life of nature is there witnessed such a resurrection as that? Nor does the butterfly ever return to put on again the *exuviæ* of the caterpillar. No such fact was ever known in the history of insect life, or in any form of life in the natural world; but in all these the law of organic life is *development*, not *return—ascent*, not *descent*.

There can be no analogy between a dead body in its grave, and the insect in its "slug," or little pendent coffin, or any of the forms of vegetable life during their dormant state in

Winter. In all these life is not only not extinct, but is ever active in evolving its future corporeal forms. But can this be so of the dead body in its coffin? But if we consider the present life of the body as its slug state—that the quickening, Divine life power is at work evolving the future higher and more spiritual corporeality, and that death is but the rising to the realization of that form—then the correspondence is suggestive enough. And not an insect that rises from its slug to its chrysalis state, not a tree, or shrub, or plant, that rises in the new life of Spring from the seeming death of Winter, but teaches that the death of the body may be but the condition of its rising to a new life. And of such a resurrection how beautiful and suggestive are these correspondencies! But not one that gives the least hint that the fleshly exuviæ of the earthly body will ever be raised to life again. Not one.

This is even admitted by some of the most able advocates of the literal resurrection of the body. Dr. Hitchcock, in speaking of those writers on Natural Theology who, like Dr, Gregory, have used the analogy of Nature in direct proof of the future resurrection of the

flesh, says: "But unfortunately there is one defect in the analogy that seems to have been overlooked. When man is laid in the grave we know that no vestige of life remains. We may inflict whatever injuries we please upon the dead body, but it will exhibit no signs of sensibility. Not so with the chrysalis. In its most torpid state you can always find marks of vitality. The conclusion, therefore, is that the curious facts respecting insect metamorphosis, although a beautiful emblem of man's resurrection, are but a poor argument in direct proof of the doctrine."

Dr. Mattison, in commenting upon this, says: "Dr. Hitchcock has well observed, Nature furnishes no instance of life from an *actual state* of death, and consequently affords no really appropriate or complete illustration of the resurrection of the body. Had we no better light upon this subject than these 'emblems,' we should be constrained to exclaim, in the language of Beattie's Hermit:

> 'But when shall Spring visit the moldering urn?
> O when shall day dawn on the night of the grave?'

There is nothing in Nature alone to assure us of a future life for the body of man. There is

no living ovum, or germ, in the dead body, that retains its vitality through the long night and cold Winter of the tomb. While, therefore, Nature may faintly illustrate the glorious resurrection, her more legitimate lesson . . . would be that man once dead will live no more forever."

Now, from the stand-point occupied by these eminent minds, this is all true. That is, limiting the resurrection to mean only the future gathering up of the dissipated dust of the fleshly body, there *is* a "defect in the analogy," and a very serious one. To the body in the grave no vestige of life remains, no "ovum" or "germ" no lesson in the recurrent life of vegetation in Spring, or in the developing life of insects—no lesson in the whole teeming volume of Nature which teaches that man once dead will ever live again. And on the part of these able and eminent advocates of such a resurrection this must be a sad yielding up of what has so generally been considered an important and convincing argument in its support. But, in actual fact, are these things which they say, true at all? Is all Nature thus dumb and blank in her teaching?

In all her myriad voicings has she no lesson concerning man's rising from the dead, when properly understood? When we consider that the death of the body is but the condition of its rising to a higher life; that there is within it, through the regenerating operation of the life-giving Spirit, a germ, or embryo of its higher spiritual organism—just as in the natural order there is in the seed, the flower, the insect, the living principle of its renewed corporeity; is not Nature every-where most eloquent and luminous in her teaching that, though man may die, yet shall he live again; that, so far as his body is concerned, death is but his rising out of his slug, or chrysalis state, into the higher and more beautiful corporeal life of the full-fledged immortal? Then let the advocates of a long future fleshly resurrection admit, as they must, that God in Nature nowhere teaches any such resurrection. But let them not say that Nature is dumb and voiceless, teaching nothing concerning man's resurrection; but rather let man look out every-where in Nature and behold her suggestive prophecies of his corporeal immortality.

Moreover, this idea of a bodily resurrection not until the end of time, seems sadly out of harmony with our most rational and cherished conceptions of the future development of human life. In this world the development attained between birth and death is very limited at best; and under the most favored circumstances, and with the mass of our humanity, it can scarcely be called development at all. With millions it is suddenly arrested, even in early childhood and infancy; while millions more, who live to old age, scarcely advance beyond the state of soul childhood. Hence the cherished conception that development will be realized in the other life. But how can this be when the whole order of organic life is broken up by death? For even the most able advocates of a long future bodily resurrection do admit that the state of personal existence after death—the soul in heaven or hell, and the body in the dust of the earth—is an abnormal state. It is a state of actual disorganization. And with the body thus dissolved in dust there surely can be no corporeal development after death. And if this same body dissolved in dust is still an essential part of the

personal organism or being, if it must be the future organ of the soul, to which it must return, how can the soul develop in the unfolding of its powers, and yet put on the same material organism which was even a hinderance to its growth ages ago? How can a child, for instance, after centuries, continually develop in all its soul powers, and then come down to put on the wee body it left ages before? or will the same miracle which gathers up the dust, suddenly elaborate it into a corporeal organism suited to the developed soul? Or will the soul of the child remain a child-soul for ages, in order that it may thus again put on its infantile body, and after that commence to expand? How irrational and baseless such conceptions, and how sadly out of harmony with every known law and fact in God's order developing organic life! The only logical conclusion is there can be no normal development of either soul or body during the long, long period between death and the resurrection—that the infant mind must abide in its infant state, the childish soul of the undeveloped man retain its dwarfed faculties until the reunion of the long-sun-

dered factors of the organic life. But what an idea of everlasting life is that? And where in all the written Word is there a verse or line which even hints at this future reunion of soul and body, this putting up again of the organic being, man, or that can be made to express such a reunion, even on the rack of the most ingenious interpretation? Such a dogma rests entirely upon speculation and inference, as is even admitted by that most zealous advocate of such a future coming together of soul and body. (Dr. Mattison, Resurrection of the Body, p. 337, sect. xi.)

But we need not pursue inquiry further on this part of our general subject; and may dismiss it with the following conclusions:

1. That the doctrine of the future resurrection of the earthly body from the literal grave, as stated in the general teachings of our orthodox creeds and theologies, does not so much find its foundation in the obvious and direct teachings of the written Word as in the theological and churchly interpretation thereof, and upon inferences drawn from the too literal and naturalistic apprehension of the letter of the Word; and as a doctrine it gives but an im-

perfect and partial statement of the whole New Testament teaching concerning the resurrection of the dead.

2. That in the Church creeds and theologies we find such a mass of confused, indefinite, and even contradictory statement and teaching that it is quite impossible to determine just what is the standard of belief in the Churches on this important subject.

3. That in the Christian Church of our day the New Testament doctrine of the resurrection and the life in Jesus has become little else than a formal, lifeless dogma, nominally believed by a large majority of Christians, but seemingly with dim and unsatisfying perceptions of what it is, defended and preached by comparatively few, and in *all* manifestly lacking that interest and quickening power which strongly marked the doctrine of Jesus and the resurrection in the primitive Church.

4. It is very generally rejected by the most intelligent, thinking, and inquiring minds of the age, both in the Church and out of it, and can not be made a doctrine of power and life, either in the Church or in the world.

Yet it has its uses in the Church, ever has

had, and ought not hastily to be put aside or rudely assailed. It is infinitely better than no doctrine or faith in the resurrection of the dead. As the merely objective and literal statement, it presents the only view of the subject which the perception of multitudes has been able to reach or is able now to reach. To their perception a resurrection that does not in some way take hold on the particles of this very earthly body long after death is no resurrection.

How far the continuance of this too material perception is owing to the almost exclusively materialistic and naturalistic teaching and preaching in the Churches I will not now pause to inquire, but I suspect this has very much to do with it. The fact is it exists, and to such a perception the literal and even material resurrection of the body is better than no resurrection. The glorious spiritual reality will in no wise be affected or retarded by a sincere faith in even such a resurrection, and to tear down suddenly the foundations of such faith is like tearing away the trellis from the ivy or the vine, or knocking the crutches from under the infirm, who may not be able to

stand without them. Hence, to you, Christian reader, who may hitherto have rested in the belief that your earthly body will be raised from the dust, I say my aim is not to tear down the foundation of your hope in the resurrection of your body, but to lead you to a higher, more spiritual and comprehensive perception of the resurrection and the life in Jesus; and if you can not find a more comforting, life-giving view in what you may have read in these inquiries, then abide in your present belief; only do n't be prejudiced. Do n't refuse to look beyond the horizon of your present belief from the consideration that any thing beyond must be mistaken or false and dangerous to you.

And in giving public expression to the above inquiries concerning the resurrection of the body which may come in conflict with the orthodox faith, I only insist that that faith must not be forced upon Christian men and ministers whose candid and prayerful study of the Word of God, whose clearly defined perceptions of the truth, have led them beyond it. I only insist that they must have the same liberty to think, investigate, and give

free expression to their perceptions that they accord to those who are willing and content to rest in the orthodox faith; and thus, instead of Christian minds in the Churches being shut up to the perceptions of this all-important subject which are expressed in the oft-repeated teachings of a single view of it, let it be opened to them from another view, and let them candidly study it from different standpoints, and let their faith take in such perceptions as afford most of comfort, life, and light to their hearts and fill them with the highest and fullest realizations of immortality and eternal life in Christ Jesus.

CHAPTER X.

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." John xi, 25, 26.

"Even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." 1 Cor. xv, 22, 23.

INQUIRY may now return to the more general question of the rising of the dead. Already have we seen that this general question is not found in our theological teachings concerning the resurrection of the body from the grave, but in the teaching of the New Testament concerning the rising of the dead from hades. The features of this general fact next claiming our attention are the time and order of this rising. So far as the body is concerned, we have already seen that its resurrection begins with the life-giving operation of the Spirit of Christ in regeneration; that the life-giving operation of the Spirit proceeds

from the soul to the body, imparting to it the germ principle of its spiritual organism; that death is but the sowing of the earthly and the rising of the renewed spiritual body, or death affords the conditions through which the earthly body rises to its higher, immortal, spiritual organism, so that the soul enters the spiritual world clothed upon with a spiritual body born, so to speak, out of the earthly body, and just suited to its begun existence there, just as it was clothed upon with the earthly body suited to its begun and continued existence in this natural world. Thus the personality is fully preserved, the soul has its corporeal organ, and all the conditions of continued development according to established laws of organic life; and in these incorruptible, spiritual, glorified bodies do the dead rise from hades as they attain to the fullness of the resurrection and the life in Jesus.

This is a most interesting and important feature of the resurrection. True, it may to some seem somewhat novel, and out of harmony with all accepted orthodox views. But I would fain hope that it is no newly fledged

conception of my imagination, but that it is old as the inspired Word, and real as the future world to which death leads us. Have we not seen that such is the teaching of Paul in his fifteenth chapter of 1st Corinthians? Yet we may well linger about this point, and still further consider it in the light of other Scriptures, especially those wonderful sayings of Jesus, such as these: "He that believeth on me *hath* everlasting life. I am that bread of life. If any man eat of this bread he shall live forever. I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And he that *liveth* and *believeth* in me shall *never die*." The first manifest truth revealed by these glorious words is that living union with Jesus by personal, appropriating faith, raises the soul from spiritual death, and makes it the recipient of everlasting life. Thus, he that believeth, or heareth the voice of the Son, or eateth the bread of life, though already spiritually dead, shall live. The second truth is, he that thus liveth and *believeth*, or continueth by living faith to abide in Jesus, *hath everlasting* life, and shall *never* die. Now of course all

will admit that this teaching does reveal a blessed immortality for the soul; and that this living union does secure everlasting life to the soul. But how many will be ready to admit that it secures the same for the body? That this same immortality, everlasting life, extends even to the body, and that it will never die? But why not? It was on the occasion of the resurrection from the grave of the body of Lazarus that these words were spoken. They must be understood as teaching something concerning the future destiny of the body. They were spoken to Martha, the sister of Lazarus, whose Jewish faith saw nothing in the resurrection of the dead but the rising again of dead bodies from the tomb at the last day. Are we to understand that Jesus aimed merely to confirm this view by saying, "*I am* the *resurrection* and the *life?* He that liveth *in me* (and believeth, abideth in me) hath *everlasting life*, shall never die." Is it putting more meaning into these wonderful words than they will bear to say that this resurrection and life does extend even to the mortal body, and that living union with him does bring everlasting life, even to the body; so that to such as

truly live in him there is really no death at all? What seems to be death is but the dissolving of the earthly house—the final process in the changing and making alive of the vile mortal body, out of which it rises in the likeness of the Lord's spiritual, glorious body? Indeed, it would seem that nothing less than this will fill the words, either of these texts or the parallel ones, which run all through the teachings of Jesus. Thus can it be truly said that we have everlasting life, and shall never die, if death is to reign absolutely over these bodies for long, long centuries and ages? What kind of *everlasting* life is that in which there is to be no corporeal life whatever for these ages? What kind of never dying is that in which death is to hold the body in dust for ages? It does not relieve this matter to say, Be comforted, for death's reign shall not be everlasting; the body shall not die forever. Nay, but the words of Jesus do not say that death shall not be everlasting, but that life shall be everlasting—that is, life all the time. He does not say, ye shall not die forever, but shall *never* die—that is, shall not die at all. And in thus limiting these blessed words to

suit our confirmed conceptions of a future corporeal resurrection, do we not empty them of half their infinite meaning, and circumscribe the infinite power of Jesus as the resurrection and the life? And in insisting that we must die, and be under the dominion of death, the grave, the dust, and the worms, do we not choose death rather than life? Why thus limit an Almighty Savior? Why thus obscure and weaken our faith in him with such clouds and darkness? Why cast such a gloom and fear over our hope of everlasting life in him? Then may we not say finally on this point, that in Jesus, as the resurrection and the life, we are lifted forever out of death's dominion, so far as the grave and the dust are concerned? What we call *death* may occur, the earthly house may dissolve, the flesh and blood, which can not inherit the kingdom of God, or rise to the heavenly state, may mingle again with the combinations of matter, whence they were taken and to which they belong, but such death is only the final change in the corporeal organism. It is but the necessary condition of its rising to its higher order of existence, that it may become the immortal, incorrupt-

ible, glorious, and spiritual corporeal organism of the spiritual man, suited to his higher life in the spiritual world.

We may next consider the revealed order of the general resurrection of the dead. That the word does teach a general resurrection of all the dead in Christ from hades, has, I think, been clearly indicated. What is to be the general order of this rising, and when is it to be consummated?

The general conception expressed in our theological teaching is that the resurrection is to take place at the last day, at the end of time; and that it is to occur all at once, "so to speak," at a given signal. But is this conception truly in harmony with the teaching of the Word? Does the Word teach that none of the dead have yet been raised from hades, or ever reached the heavenly world? Does it teach that all the dead, even from Adam, must wait in the under world until the end of time? Rather is it not true that the Word places the resurrection of the dead in Christ, in connection with his coming and the end of the age, or present dispensation? And between this event and the final consum-

mation of all things there is a very marked difference. And may it not be true that what is generally termed the general resurrection of the dead may be the final consummation of the rising of the dead, which has been in process ever since Christ, the first-fruits, arose? So that the final scene of the resurrection, at the coming of the Lord, will consist rather in the rising of the multitudes who still remain in the under world than in the rising of all the dead who have ever entered there since the days of Adam. In this direction we begin inquiry with the positive teaching of the Word that all the dead found in hades at the coming of the Lord will be raised incorruptible, and the living who are regenerate, that is, who have individual living union with Jesus, will be *changed*. But is it taught that any of the saints ever will attain to the resurrection, and reach the higher heaven before that time? In this direction we may not be able to go very far, and may venture nothing beyond suggestion; yet there are, here and there, portions of the Word which, when taken together, do seem to throw their united rays of divine light in this direction.

CHAPTER XI.

TIME AND ORDER OF THE RESURRECTION IN CHRIST.

"But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 COR. XV, 20–26.

IN this wonderful chapter from which we have quoted there seems to be nothing wanting for a complete doctrine of the resurrection. The teaching of these verses seems to be concerning death in Adam and life or resurrection in Christ. By *man*—Adam—came death; by man—Christ—came also the resurrection of the dead. As *in* Adam all die, even so *in* Christ shall all be made alive,

every man in his own order, or in the order of his rank: Christ the first-fruits in his order as the first begotten from the dead; then every man in the order of his rank; then or afterward they that are Christ's at his coming—at the end of the age; then or afterward the end, the final consummation, when he shall have put down all rule and power, even the enemy death at last destroyed, and the kingdom of God supreme in all the redeemed humanity. What is the meaning of death *in* Adam, and of resurrection, or made alive in Christ? I can not agree with those expositors who limit death to physical or corporeal death and "made alive in Christ" to the future resurrection of the body, and who teach that in this sense the whole Adam race are to be made alive. Such interpretation is utterly out of harmony with the letter and spirit of this whole chapter, and with all of St. Paul's teaching concerning the resurrection in Christ. It makes St. Paul teach that the life-giving operation of the Spirit of Christ must extend indiscriminately to *all men*, even to the bodies of the wicked. This makes him contradict himself,

for most manifestly in all his teaching the life-giving operation of Christ is qualified by the condition *in him*. Doubtless death is here used in its general New Testament sense, spiritual death; for the death which fell upon Adam, and through him upon our humanity, was not physical, but spiritual death. It planted its empire, not in the body, but in the *soul*, extending, of course, in its life-destroying influences even to the body, hastening its dissolution. Even so the *life* which has been incarnated in our humanity in Christ is a divine, *spiritual* life, planting its empire of life in the soul, but ultimating in the immortal glorification of the body. Such is the primary and general New Testament sense of death in Adam and life in Christ. Hence, of course, the expressions *in* Adam, *in* Christ, imply a living, personal, individual community of nature and life. Hence *all* die *in* Adam, because all are actual partakers of his nature, born into his state of spiritual death; and in Christ *all* are made alive who are born of the Spirit into his divine nature and made actual partakers of his divine spiritual life by personal union

with him as the branches in the vine. Is this true of every member of the race? Certainly not. The whole plan of redemption and teachings of the Gospel suppose the fact that some are not in Christ; that multitudes even separated themselves, and keep themselves aloof, by unbelief and wicked works, from the fountain of life. Hence this teaching of Paul seems to be that *in* Adam *all* die, because all are actually born into his state of spiritual death; and in Christ all are made alive who are to any extent in actual living community of nature with him, and my faith is that *all* are thus *in him* who do not actually and persistently separate themselves from him by unbelief and evil works. And this being made alive in Christ Jesus, taken from its incipiency to its ultimate fullness of immortality and eternal life in both soul and body, includes all that can be meant by the resurrection and the life in Jesus, all that can be meant by the resurrection of the dead. But the *resurrection* as distinctively taught in the New Testament does not, of course, express or mean all that is comprehended in this all-comprehending Gospel of the resur-

rection and the life in Jesus, but is limited rather to the gospel of triumph over death and hades. And this is the grand central fact and power of the whole Gospel of eternal life. Lose out of it the *fact* that Christ as man did pass through physical death, that he did descend into the lowest regions of death's dominions—hades—and did triumphantly rise again and ascend in glorified human form to the abodes of immortality and eternal life, and that all who are *in* him, who live and die in him, shall in like manner, in the order of their rank, triumph over death and hades and ascend to the heavenly worlds of life, light, and immortality, and we are left in the noon-day of the Gospel with the sun eclipsed.

In verses twenty-three and twenty-four is obviously taught somewhat concerning the general order of this being made alive in Christ: First Christ in his own order as the first-fruits, the "first begotten from the dead;" then every man in his own order, or in the order of his rank; afterward they that are Christ's at his appearing; then afterward the *end*, the final consummation, when all power and dominion shall be put down, and even

the last enemy—death—destroyed, and God be all in all. Now, are we to understand that this general order as thus indicated is all to occur at once in point of time, or that different parts or scenes may transpire after even long periods of time intervening? Christ's resurrection was not only the first in his own order, but surely the first also in the general order of the rising from the dead. As the risen Lord he is not only the first-fruits of our humanity risen from the dead, but he is the beginning of a whole line, a consecutive order of those in him who are to be made alive and rise in like manner from the dead, each in his *own* order, or according to his rank. With the conception of an army, the idea or order is that of coming on in companies, divisions, or cohorts; or with the conception of a harvest, as intimated in the text, the idea is that of different kinds of grain being gathered in the order of their maturity: Christ the first-fruits, then each in his own order, the harvest according as the different grains are ready to be gathered. Now, that the underlying idea of this order is that of degree or gradation in the state and develop-

ment of the divine life must be evident to every reflecting mind. Some will reach the state of maturity in the divine life before others, and each will find his place in the order of his rank. But it must also involve the idea of time. And what is that idea? Is it that this general order, beginning with the first-fruits eighteen hundred years ago, is to be broken by a hiatus reaching from that period until the end of time? Is it true that during all this long, long period no one will reach his maturity of divine life in his order? Can it be that all in Christ from the beginning of the world are each to attain to the resurrection from the dead at the same time, and that not until the judgment at the end of time? Is there to be so vast a waiting as this between the first-fruits and the maturity of any part of the harvest? Rather may we not suggest at least that the general resurrection of the dead in Christ indicated by Paul at verses fifty-one and fifty-two, and at 1 Thess. iv, 15–17, will rather consist in the final consummation of the rising of the dead, the grand finale of the harvest, so that the dead in Christ who will be raised at the appearing of the

Lord at the end of the age are those who will yet remain, who have not yet attained to the resurrection, and not all the saints of God from the days of Adam; so that ever since Jesus rose as the first-fruits and bore off the keys of death and hades the door, so to speak, has been left open, and multitudes have in their order attained unto the first resurrection, and have risen to the higher heavens? This may seem to be venturing beyond what is written, and be startling even as a suggestion, but have we *no* light from the Word to shine on the pathway of such inquiries? We have already seen in Eph. iv, 8–12, that when Christ ascended from hades he led a multitude of captives, and in Matt. xxvii, 55, we have seen this fact made manifest even in this natural world, even as the resurrection of the Lord was made manifest by the rising of his body from the tomb. Now, what is the conception we are to form of these Scriptures? To my perception they teach that Christ, during his mission in hades, did bring to multitudes of the saints of the older dispensations the fullness of the resurrection and the life, delivered them from the dominion of death, so

that when he ascended to the higher heavens they did ascend with him; and, it may be but a fancy, but I have supposed they constituted the cloud which hid him from the disciples as they surrounded their ascending and triumphant Lord. Again: in the Revelation John makes frequent mention of those who do not seem to have been residents either of this world or of hades, and who were evidently *men*. Thus, in chapter vii, 9–17, "He beheld a great multitude, which no man could number, . . . which stood before the throne and the Lamb, clothed with white robes and palms in their hands," verse 13. And when he was asked, "What are these?" as if to say, Are they angels or men? he said, "Sir, thou knowest." And he was told, "These are they who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night. And he that sitteth on the throne shall dwell among them." And in chapter xv, 2, 3, he speaks of them that had gotten the victory over the beast, who stood on the sea of glass, having the harps of God,

and who sang the song of Moses and the Lamb. And again, in chapter xix, he speaks of hearing "a great voice of *much people in heaven*, even as the voice of a great multitude." And as he conversed with one of these heavenly ones he even fell at his feet to worship him. But he said, "Do it not, for I am thy fellow-servant, of thy brethren the prophets." And yet again, at chapter xiv, he speaks of the same great multitude, and says, "These were redeemed from among men, the first unto God and the Lamb."

Now what other conception can we form of these multitudes of glorious ones seen in the heavenly state than that they are *fully* redeemed ones of our race, who have attained to the resurrection and the life, and are with their risen Lord in his heavenly kingdom? Or are they simply disembodied spirits, who have reached the heavenly kingdom without a judgment or resurrection, who must come back to this earth at the end of time to put on their bodies, and return again to heaven, to realize the fullness of immortal bliss?

Again: There are passages of the Word which seem to me to teach that when Jesus

comes again, at the end of this dispensation, or age, multitudes of the redeemed from this earth will come with him. This fact seems to be indicated in the teaching of St. Paul at 1 Thess. iv, 14–18. And again, at chapter iii, 13: "To the end he may establish your hearts, unblamable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ with all his saints.*" And at Jude, verse 14: "*Behold the Lord cometh, with ten thousand of his saints.*" Then those symbolical words of St. John, describing his vision of New Jerusalem, Rev. xxi, 2–10. Of this "New Jerusalem, holy city, coming down from God out of heaven, adorned as a bride," etc., what true conception can we form, except that it is the Church triumphant, the invisible kingdom of Jesus in the heavens? And by the descent of this city, and the marriage of the Lamb, what can be meant but the glorious manifestation of this Church of the redeemed at the coming of the Lord? And is not that holy city—the glorious spiritual Church in the heavens—made up of the redeemed ones from this earth who have gotten the victory? are they but disembodied, impersonal spirits, who

must still wait for ages before they receive their glorified bodies from the earth? But not to press this interesting inquiry further, Is there not some foundation at least for the soul-enrapturing conception that the risen Jesus has not remained alone in the heavens to enjoy his glorious victory over death and hades; but that multitudes of his redeemed ones have in like manner, in their order, attained to the same victory, and stand with him on Zion's hill? and that multitudes more will attain unto the resurrection and the life in their order, pass on and upward from the opened prison of death before the end of this dispensation, and will come with their glorious King, when he comes again to raise those who still sleep in him, glorify his living saints, and establish the tabernacle of God with men? O what a vision of immortality and eternal life is thus made possible to faith in Jesus, the resurrection and the life! And is it but a vision; an imaginative suggestion of a poor human brain? Is there nothing divinely real about it in the revealed Word?

There is one other Scripture which seems to set the resurrection and the life in Jesus

before us as a realization of faith, and of conscious Christian experience. Phil. iii, 9–12. It is true, as generally expounded, this passage has no reference to the *anastasis*, and expresses nothing more than an advanced, or high attainment in Christian experience in this life—so that Paul meant by "knowing him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead," nothing more than what he hoped to attain in this life. But it does seem to me that this exposition does not bring out the real power of meaning contained in these pregnant words. In them Paul seems to be laboring and struggling, "so to speak," to give expression to the glorious realizations of the resurrection and the life in Jesus which were opening to his faith and in his spiritual consciousness. And I do not think it too much to say that his faith in Jesus as the anastasis and the life did already consciously realize the life-giving power of that resurrection already begun in soul and body, and was on the stretch to realize and rest in the conscious

assurance that through that power he should fully attain unto the resurrection of the dead—that is, should have everlasting life—should never die; that as Jesus had risen from the dead even so he might *know* him in the power of his resurrection, that he too might attain unto the resurrection of the dead. And does not this harmonize with the glorious conception of his teaching at 2 Cor. v, 1–10, where he considers death simply as the putting off the earthly house, and being clothed upon with the heavenly—the mortality swallowed up of life, present with the Lord? It would seem that less than this will not fill the meaning this whole passage so labors to express by its *know* him *in* the *power* of his resurrection; "fellowship of his sufferings;" "conformable to his death;" "*attain* to the resurrection;" "by any *means*;" "those things which are before;" "the mark for the prize of the high calling," etc. And was it not such a conception of the resurrection of the dead which gave such power to the preaching of "Jesus and the resurrection" in those days? Not only was it a power in the Apostle's own soul, as we thus see by his struggling up into life, but it was

the power of his preaching; it was the power of the preaching of his fellow-apostles; it was the power of the faith and Christian consciousness of the Christian Church. What made it so? Was it simply the resurrection of the flesh at the end of all time to which Paul was thus struggling by any means to attain, and which so quickened his spiritual consciousness? What means were necessary but hopefully to resign his body to the grave, and wait the slowly on-rolling of the ages, trusting in the miraculous power of God? And was it the preaching of such a resurrection, or the mere repetitions of the old Jewish notions about the resurrection of the flesh that so wonderfully quickened the life, elevated the faith, and rejoiced the hope of the early Christian Church? Nay, verily. It was Jesus already risen from the under world, ascended above all heavens, leading a multitude of captives. It was Jesus, the life-giving power of an everlasting life. It was to know him as this power, even as wrought out in his own resurrection, and by conformity to his death and sufferings, to attain unto like resurrection with him. Thus to faith and consciousness the resurrection was

even a begun, present reality; so that it was not as a simple dogma, addressed to their mere belief, that the doctrine of the anastasis was made so great a power in the early Christian Church, but the resurrection and the life in Jesus, as a present life-power in soul and body, through personal, living union with Jesus, the risen Lord, and consciously realized to faith as already begun, and joyously reached forward after, in hope of its sure, and even speedy attainment.

And why has that power been lost in the Christian Church? Why is that great, central, soul-quickening truth of the whole Gospel so little made of in the Churches now? Why is it that the preaching of the resurrection of the dead seems to mean so little? Rather why is it that it is so little preached as to be scarcely preached at all? Is it not because the whole glorious doctrine has been reduced to cold, lifeless, literalistic, materialistic dogma, addressed merely to our orthodox belief, and with the long, dark night of death, and the grave, corruption, earth, and worms, reaching through the ages between our souls and its realization? What

food for faith or consciousness in such an everlasting life as that, and what divine life-power to the soul in such a resurrection as that? And how could such a resurrection ever be made a spiritual life-power in the Church, even when preached ever so much? The fact is, but few can get life enough out of it to preach it, and when they do it is more a rattling of the sounding brass and tinkling cymbal of speculative theories and doctrinal formulas than an imparting of life to the faith and consciousness of the Church.

But let Jesus and the resurrection become the realized power of an everlasting life to soul and body, a present realization to faith and consciousness; let preachers and saints again struggle in faith, like Paul, to know him in conformity to his death and in the power of his resurrection, and seek by any means to attain unto the resurrection of the dead; let the under world of the dead stand open to faith through the death-conquering power of the risen, ascended Jesus; let him be ever seen by faith, beckoning believers upward to the heavenly paradise, as he proclaims, He

that liveth and believeth in me shall *never die*, and think you, may not the resurrection again become a power in the Church? Yea, verily!

CHAPTER XII.

PARTING WORDS.

WITH you, reader, who may thus far have accompanied me in these inquiries, I would have a parting word. Doubtless you have seen much of defect, much of occasion for criticism. But have you read with candor and without prejudice? If not, I can in no way concern myself as to what impressions you may have received, what conclusions you may have formed, or what judgments you may mete. You must yourself look after these. But if so, I would freely speak with you. Have any of the views presented seemed to antagonize any of your theological or doctrinal opinions, or in any way wounded or shocked your religious sensibilities? Believe me sincere when I tell you I certainly intended neither, but have aimed simply to express my own perceptions of the truth

plainly but independently and earnestly on this very important subject. I have done so in the form of inquiry, from my very strong convictions on the subject of human fallibility. Having seen so much of human teaching put forth in the positive, dogmatic form, declaring thus and so to be the truth and the whole truth when woefully otherwise, I have grown chary of all that style of teaching. Besides, in coming to the Word of God to learn just what it does say, is not the spirit of humble and dependent inquiry most becoming to mortals such as we, and in giving expression to our perceptions is it not best to remember that we see through a glass darkly, and that we may be mistaken? Nor is it best to hold to our doctrinal opinions with that tenacity which makes us intolerant of views which seem to conflict therewith, and which prompts us to look upon those who express them as assailants.

We will have no controversy, candid reader. Let us simply prove all things, and hold fast to that which is good. If these inquiries lead you not into the conscious perception of the truth of the Divine Word, receive them not.

If they may assail your cherished beliefs or pain your religious sensibilities, be assured no one regrets it more than I.

There are just two considerations of which I would speak with you in these parting words: 1. Are these things which you have read concerning the resurrection of the dead true? 2. What would be their probable effect on your heart and your Christian life should you believe them? Of the first I have but very little to say, and will spend not a word, not a moment's breath, in trying to *prove* to you that they are true. They must stand or fall by their own internal evidence of their truthfulness. I care not a straw to gain your logical or merely intellectual and rational assent, but would speak to your *inner consciousness;* and, if these inquiries do not in some measure bring to your Christian consciousness the spiritual truth and verities of the revealed Word, *there* is an end of the matter.

What their effects upon your heart and your Christian life? What of the comfort, the hope, and joyful anticipation of the resurrection of the dead will they bring to your heart? Is there comfort and joy to your heart in the

belief that your body will be raised out of the earth at the end of time, and be changed into a spiritual body? Is there any less comfort in the belief that your mortal body has already implanted within it the germ of its immortal, spiritual form, through the regenerating, quickening power of the indwelling Spirit of Christ, and that death will be to you but the condition through which your body will be raised to its higher immortal and spiritual form? Is it a comfort to you to believe that the bodies of your friends, your loved ones, your own dear children, will be raised from the dust at the end of time? Is it any less comfort to believe that they are already risen?—that as their mortal forms were sown in death they were quickened into immortality, and raised in spiritual forms—as their earthly tabernacles were dissolved, or put off, they were clothed upon with their heavenly forms—mortality being swallowed up of life—so that your loved ones are really not in the earth at all, but living and blooming evermore, and waiting to greet you just beyond the veil? Is it a comfort to your heart to believe that your disembodied soul will return to this natural world at the

end of time, to be clothed again with your body, raised out of the dust? Is it any less comfort to believe that your soul will be clothed upon with your spiritual body—born, so to speak, from the womb of your perishing earthly body—so that, instead of entering the spiritual world as a naked, incorporeal ghost, you enter upon your higher life there, clothed upon with a spiritual body, just suited to the state of your spiritual life, and to all the conditions of your continued development? Is it a comfort to your heart to believe that God has power miraculously to seek out and gather up the dissipated particles of your long-lost body at the last day? Is it any less comfort to believe that he has the Divine, regenerating life-power to quicken your mortal body, to change and fashion it like unto his own glorious body by his Spirit, which dwelleth in you? Can you conceive of any joy, of any comfort, of hope, or blessed anticipation, which the glorious doctrine of the resurrection is designed to impart to the children of God that is in any way lessened as we thus

> "Feel the resurrection near,
> And antedate that day?"

To my heart at least all is enhanced a thousand-fold. But you say, Does that faith which thus consciously feels the resurrection near rest upon God's Word, or upon mere human inferences and sensations? Ah! that is just the question underlying this whole matter, and just the question I would have you most carefully and candidly consider. And along with it this other question, Does that faith which puts the resurrection far away at the end of time, so that it is scarcely consciously felt at all, rest upon the Word of God, or upon mere human theologies and doctrines?

Again. Will the *fact* of the resurrection be made any the less certain to you? That is, supposing the doctrine that your body will not rise until the end of time should prove true, will the belief that it will rise *at*, or soon after death, change God's order, and prevent its rising at all? I trow not. Neither, I suppose, will your belief that it will not rise until the end of time arrest the life-giving operation of the indwelling Spirit. In this view of it the fact of the resurrection depends upon your *living*, *abiding* union with Jesus, as the branch *in* the vine. But is it not worth while to have

a faith that fully gives you the victory over *death;* that absolutely lifts *you* out of the grave, and blots out that long, dark period, reaching on through the coming ages, in which death, corruption, earth, and worms are to hold high carnival over an essential part of your personal being?

Finally. What the influence upon your Christian life? Not your merely Churchly, doctrinal, theological, orthodox life, but your Christly, spiritual. May I ask you how much of real food or inspiration for this life do you get out of your merely nominal, orthodox belief in the doctrine of the resurrection of your earthly body at the last day? Think of it ever so earnestly, take it in in all its fullness, and how much does it quicken you in the Divine life? And think you will it be less quickening to realize by faith that the spiritual resurrection and future glorification, even of your earthly body, does begin with the regenerating, life-giving operation of the indwelling Spirit of Christ?—that it depends upon and progresses with your living, personal union with Christ, the life-giving Spirit—that just in proportion as your life is hid with Christ—as

you die unto self and live *in* him—as you know him in the fellowship of his sufferings, in conformity to his death, and in the power of his resurrection, you do attain the resurrection of the dead, soul and body—so that at death you may realize the full magnitude of that saying, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that *liveth* and believeth in me shall *never die?*" Not only so, but having the hope that even soon after passing from this world you may, in your order, rise from the mediate world, and follow your risen Lord to the higher heavens, and join the great multitude who have gotten the victory? Can it be possible that such a conception of the resurrection, and faith in such a resurrection, can be dangerous to the spiritual life of any soul? Can it be possible that such a faith can be other than a quickening power of the true spiritual life in the individual soul and in the Church? But, again: you say, does such a faith in the resurrection and the life in Jesus rest upon the Word of God, or upon mere human perception? And again I say, dear reader, that is just the question underlying

the most interesting theme of these inquiries; just the question I would press upon your heart in these parting words, and beg you give it your candid, careful, and prayerful consideration. My aim is not to win your assent to any views of mine, but to stir you up, and, if possible, assist you in discovering just what the written Word does say, and especially what it says to you, and for you. To reach this you must read, compare, pray, and *think* for yourself. And may we ever have that humble, dependent, teachable mind, which will lead us to the feet of Jesus to learn of him! May the Spirit of Truth lead us into all truth, that the *truth* may make us free! And may He grant unto us that we may *know* him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means we might attain unto the *resurrection of the dead!* Amen.

THE END.

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